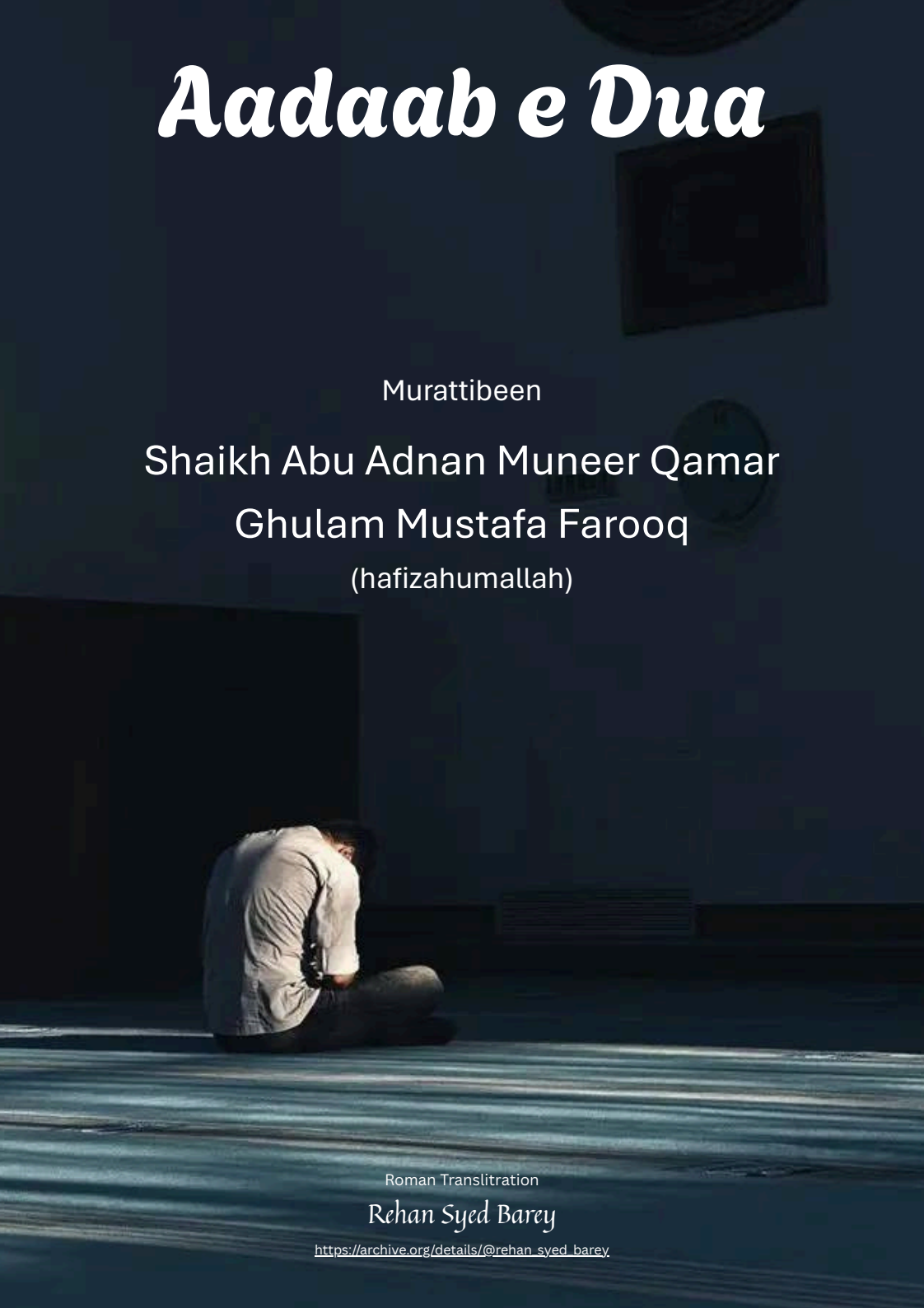
Aadaab e Dua

Murattibeen

Shaikh Abu Adnan Muneer Qamar

Ghulam Mustafa Farooq

(hafizahumallah)



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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Translitrators Note:

اَلْحَمْدُ لِلّٰہِ وَالْصَّلَاۃُ وَالْسَّلَامُ عَلیٰ سَیِّدِ الْمُرْسَلِیْنَ، وَعلیٰ آلِہِ وَصَحْبِہِ اَجْمَعِیْن. اَمَّا بَعْدُ:

Dua ibaadat ka khulaasa hai. Dua bande aur uske Rabb ke darmiyaan ek (1) mazboot waasta hai. Allah Ta'ala ke mazeed inamaat ko haasil karne aur nuqsaanaat se bachne ka zariya hai.

Ibaadat ka maqsad us waqt tak poora nahi hota jab tak us mein ijz o inkisaari ka izhaar na paaya jaae. Insaan bahut se ikhtiyaraat aur khususiyaat rakhne ke bawujood apne maalik-e-haqiqi saamne be-bas aur majboor hai aur uska mohtaaj hai. Isi liye Allah Subhanahu wa Ta'ala ne Ambiya ko tauheed ki daawat ke saath-saath Allah Rabbul Izzat ke huzoor dua karne ka tariqa bhi batlaya.

Dua karne ke aadaab aur kin cheezo'n ke karne se, kin auqaat mein, kin alfaaz mein aur kahan dua jald qubool hoti? Kin aamaal se, kin logon ki duaae'n Allah qubool nahi karta? In sab maalumaat ko Shaikh Abu Adnan Muneer Qamar حفظہ اللہ ne is kitaab mein bahut hi aasaan alfaaz ke saath jama kar diya hai. Is kitab ke padhne ke baad aap ke zehen mein dua se mutaalliq jitne bhi shubhaat aur sawaal hain un sab ke jawaab aapko mil jaaenge, in sha Allah.

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Aap se adaban guzaarish hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye. Allah meri is koshish ko meri aur logon ki islaah aur ukhrawi kaamyaabi ka zariya banaae aur qubool farmaae. Aameen

وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّد وَاٰلِهٖ وَصَحْبِهٖ وَسَلَّم.

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

May 12, 2025 - 14 Dhul Qada 1446

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Taqdeem

إِنَّ الْحَمْدَ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَنَعُوْذُ بِاللهِ مِنْ شُرُوْرِ أَنْفُسِنَا وَ
اللهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُّضْلِلْ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَّا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً
عَبْدُهُ وَرَسُوْلُهُ. أَمَّا بَعْد:

Doosro'n se kulli taur par be-niyaaz aur mustaghni zaat to sirf Allahu as-Samad, al-Hai al-Qaiyyum ki hi hai. Baaqi sab khusoosan bane-noo-e-insaan apni zindagi ke lamha-lamha aur qadam-qadam par Allah Ta'ala ka mohtaaj-o-faqeer hai. Ghani-o-be-parwah Allah hai aur mohtaaji ham insano ki fitrat hai.

Jaisa ke irshad-e-Rabbani hai: 'يٰٓاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَآءُ اِلَى اللّٰهِ ۚ وَاللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ'

Aye Logo'n! Tum Allah Ta'ala Ke Mohtaaj Ho Aur Allah Ghani Aur Hamd-o-Sana Waala Hai. (Surah Fatir: 15)

Yehi wajah hai ke jab kisi par koi mushkil waqt aata hai to sahih ul aqida musalman be-ikhtiyaar haath uthaa kar Allah se faryaad karta aur duaae'n maangta hai.

Aaj ummat-e-muslima sakht zaboo'n-haali[1] mein mubtala hai, har taraf se mushkilaat mein ghiri hui hai. Use tarah-tarah ke challengo'n ka saamna hai. Ummat ke afraad ki taadaad dedh-arab ke qareeb ho chuki hai. Be-shumaar log shab-o-roz ummat ke haalaat behtar hone, musalmano ke moazzaz hone, kuffaar ke tasallut-o-iqtidaar [2] ke khaatime aur musalmano ki azmat-e-rafta ki baazyaabi[3] ki duaae'n karte rehte hain. Magar taa-haal haalaat mein koi waazeh faraq kyoun nazar nahi aaraha? Is baat par ghaur-o-khauz[4] karne ke liye chand cheezo'n ka pesh-e-nazar rehna ashad[5] zaroori hai. Masalan:

- Bando'n ki duaae'n kaise qubool ho sakti hain?
- Unki qubooliyat ki sharaait kya hain?

---

[1] T: (زَبُوں حالی) Khasta-haali, distressed condition [RKT]
[2] T: (تَسَلُّط) Ghalba, hukumat, zor [RKT]
[3] T: (بازیابی) Waapas milna, phir se paana, gai hui cheez ka dobaara mil jaana [RKT]
[4] T: (غَور و خَوض) Ghaur o fikr, gehri soch [RKT]
[5] T: (اَشَدّ) Nihaayat shadeed ya sakht, bahut ziyaada [RKT]

- Dua ke aadaab kya hain?
- Kin-kin auqaat mein aur kin-kin muqaamaat par ki gai duaae'n qubooliyat ke qareeb-tar hoti hain?
- Aur mustajaab-ud-daawaat-o-ghair mustajaab-ud-daawaat log kon ho sakte hain?

Zer-e-nazar kitab mein inhi umoor ko qadre tafseel ke saath bayan kiya gaya hai.

Qiyaam-e-Muttahada Arab Imaaraat[1] ke daruan raaqim ki rehnumaai mein is kitab ke mawaad ki jamaa-o-tarteeb ka asal buniyadi kaam hamare faazil-e-aziz Maulana Ghulam Mustafa Farooq ne kiya tha. 'فَجَزَاهُ اللّٰهُ خَيْرًا'

Aur ye maqaala[2] qadre mukhtasar andaaz se pehle hamari kitab Masnoon Zikr-e-Ilaahi (Duaae'n) ke shuru mein bataur-e-Muqaddama (2nd edition) shaaya ho chuka hai. (Dekhiye: P20-90; 2nd edition Mufassal 2001CE)

Uske baad us mein baaz tarameem aur ba-kasrat ahem izaafo'n ke saath ham ne use nae sire se murattab karke Saudi Radio, Makkah Mukarrama se apne haft-roza program "I*slam Aur Hamari Zindagi*" ki chand nashisto'n mein apne samaeen ke saamne bhi pesh kiya. (Kuch Qiste'n: 5-1424h, 2003CE ke wast mein aur phir kuch 5-1425h, 2004 ke wast mein)

Aur ab ise apne qaraeen ki khidmat mein mustaqil kitabi shakl mein pesh karne ki saadat haasil kar rahe hain.

Allah se dua hai ke wo muallif-o-murattib aur iski tabaa-at mein kisi bhi tarah ka ta-aawoon karne waale tamaam ahbaab ko duniya-o-aakhirat ki khair-o-barkat se nawaaze. Ise sharf-e-qubool bakhshe aur qaraeen-e-kiraam ke liye ise baais-e-istifaada banaae. Ameen

Taalib-e-Dua

Abu Adnan Muhammad Muneer Qamar Nawabuddin

Tarjuman Supreme Court Al Khobar 1/6/1425h - 18/7/2004 - Friday

Dammam, Saudi Arab

[1] T: United Arab Emirates [RSB]

[2] T: (مَقالَه) Kisi mauzoo par ilmi, adabi tehreer, article, thesis [RKT]

Dua Ki Ehmiyat-o-Fazilat

Insaan dunyawi khush-haali aur maaddi-taraqqi[1] ki bina par khwaah apne Rabb se kitna bhi door ho jaae aur ghaflat-o-nisyaan[2] ke kitne hi dabeez pardo'n mein dab jaae. Magar masaaib-o-mushkilaat ke hujoom mein be-saakhta faryaad-o-dua ke liye uske haath uske ahle tauheed mein se hone ki shakl mein umooman sirf Allah Ta'ala ke saamne hi uthte hain. Is liye ke duniya ka har fard-o-bashar apni zindagi ke har chote bade maamla mein Allah Ta'ala hi ka mohtaaj-o-faqeer hai aur ye faqr-o-mohtaaji[3] uski fitrat mein daakhil hai. Har cheez se be-niyaaz-o-mustaghni[4] hona sirf Allah Ta'ala ki hi sifat hai. Jo *Ahad-o-Samad*, *al-Hai*-o-*Qaiyyum* hai. Quran-e-Kareem mein irshad-e-Ilaahi hai:

يٰٓاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَآءُ اِلَى اللّٰهِ ۚ وَاللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿١٥﴾

Aye Logo'n! Tum Allah Ta'ala Ke Mohtaaj Ho Aur Allah Ghani Aur Hamd-o-Sana Waala Hai. (Surah Fatir: 15)

Is liye faqeer-o-mohtaaj bande ka farz hai ke wo apni zaroorat-o-haajat ke liye sirf Allah Ta'ala hi ko pukaare aur sirf usi se faryaad-o-iltija kare. Kyounke ye dua-o-faryaad ek aalaa-tareen ibaadat hai.

Aqsaam-e-Ibaadaat:

Ye baat maaroof hai ke islam mein ibadaat ki 2 qisme'n hain:

① Ek wo ibaadat jo ek khaas waqt, khaas muqaam, khaas haiyyat aur khaas sharaait ke saath farz ki gai hain. Jaise ke namaz, roza, hajj, zakat aur jihad waghaira hain. Chunache namaz ke baare mein irshad-e-Ilaahi hai:

اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا. (Surah an-Nisa: 103)

Beshak Namaz Momin Par Muqarrara Auqaat Mein Farz Hai.

Aur roza ke baare mein irshad-e-Ilaahi hai:

---

[1] T: Duniyaawi taraqqi [RKT]
[2] T: (نسیان) Bhool-chook, bhool jaane waala, bhulakkad, forgetful, oblivious [RKT]
[3] T: (فَقْر) Bhook, iflaas, ghurbat, mohtaaji [RKT]
[4] T: (مُسْتَغْنی) Be-parwa, be-niyaaz, daulatmand [RKT]

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ.

Jo Shakhs Maah-e-Ramzan Ko Paae, Wo Roze Rakhe. (Surah an-Nah: 43)

Aur hajj ke baare mein farman-e-Ilaahi hai:

اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ

Hajj Ke Mahine Maaloom-o-Muqarrar Hain. (Surah an-Nah: 43)

Isi tarah hi jihad aur zakat ke liye bhi makhsoos sharaait-o-auqaat hain.

② Doosri wo ibadaat hain, jinki adaaigi ke liye na waqt ki koi qaid hai, na muqaam ki, na unke liye koi khaas sharaait muqarrar hain, naahi koi makhsoos haiyyat-o-soorat. Balke aadmi apne makaan mein ho ya dukaan mein, safar mein ho ya hazar[1] mein, baitha ho ya leta ho, wo har waqt, har aan aur har mauqa-o-mahal par us ibaadat ko adaa kar sakta hai. Khwaah zabaan se kare ya dil se.

Unhi ibaadato'n ko Quran-o-Sunnat mein tasbeeh (سُبْحَانَ اللّٰهِ kehna), tehleel (لَا اِلٰهَ اِلَّا اللّٰهُ kehna), tamheed (اَلْحَمْدُ لِلّٰهِ kehna), takbeer (اَللّٰهُ أَكْبَرُ kehna), istiaaza[2] (أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ padhna), istighfaar (اَسْتَغْفِرُ اللّٰهَ kehna) aur zikr-o-dua karna jaise naamo'n se yaad kiya gaya hai.

Pehli qism ki ibadaat farz qaraar di gai hain aur doosri qism ki ibadaat farz to nahi qaraar di gaee'n, magar apne roohani asar-o-natija ke etebaar se unki haisiyat-o-ahmiyat kuch kam bhi nahi hai. Yehi wajah hai ke Quran-o-Sunnat mein dua-o-iltija ka hukm bhi diya gaya hai, targheeb bhi dilaai gai aur taakeed bhi farmai gai hai.

Dua Ke Baare Mein Hukm-e-Ilaahi:

Irshad-e-Ilaahi hai:

قَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ؕ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ.

Tumhare Parwardigaar Ne Kaha Hai, Mujhe Pukaaro, Main Tumhari Pukaar-o-Dua Ko Sunta Hoo'n. Beshak Jo Log Meri Ibaadat (dua karne)

[1] T: (سَفَر و حَضَر) Har jagah, har waqt, des-pardes [RKT]
[2] T: (اِسْتِعاذَہ) Allah Ta'ala ki panaah maangne ka kalma, panaah maanga [RKT]

Se Takabbur Ikhtiyaar Karte Hain, Anqareeb Wo Zaleel Ho Jar Jahannam Mein Daakhil Honge. (Surah al-Ghaafir: 43)

Is aayat mein *maalik-e-arz-o-samaa* ne ummat-e-muhammadiya (علٰی صاحبها الصلوٰة والسلام) ko is khaas sharf-o-ezaaz se nawaaza hai ke unhe'n sirf dua-o-faryaad ka hukm hi nahi diya. Balke (اَسْتَجِبْ لَكُمْ) keh kar unse ijaabat-o-qubooliyat[1] ka waada bhi farmaya gaya hai.

Aur ek doosri jagah irshad-e-Ilaahi hai:

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۭ اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ۝۵۵

Apne Parwardigaar Ko Gid-gidaa Kar Aur Khufiya Tariqe Se Pukaaro, Beshak Wo Ziyadati (hadd se tajaawuz) Karne Waalo'n Ko Pasand Nahi Farmata. (Surah al-Aaraaf: 55)

Ek aur jagah Allah Ta'ala ne farmaya:

وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّىْ قَرِيْبٌ ۭ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ ۙ فَلْيَسْتَجِيْبُوْا لِيْ وَلْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ ۝۱۸۶

Aur Jab Mere Bande Aap ﷺ Se Mere Baare Mein Pooche'n (to Unhe'n bata de'n) Main Qareeb Hoo'n Aur Pukaarne Waale Ki Pukaar Ko Sunta Hoo'n. Jab Bhi Wo Mujhe Pukaare. Bas Unhe'n Chahiye Ke Wo Mere Ahkaam Ki Paerawi Kare'n Aur Mujh Par Imaan Laae'n, Taake Wo Hidayat Paae'n. (Surah al-Baqara: 186)

Jabke doosri jagah musalmano ki taareef karte hue farmaya:

اِنَّهُمْ كَانُوْا يُسٰرِعُوْنَ فِي الْخَيْرٰتِ وَيَدْعُوْنَنَا رَغَبًا وَّرَهَبًا ۭ وَكَانُوْا لَنَا خٰشِعِيْنَ.

Ye Log Khairat Karne Mein Jaldi Karte The Aur Hame'n Khof-o-Raghbat Ke Saath Pukarte The Aur Wo Hamare Saamne Bada Khushoo-o-Khuzoo Ikhtiyaar Karte The. (Surah al-Ambiya: 90)

Aur Surah an-Naml mein irshad hota hai:

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْۗءَ وَيَجْعَلُكُمْ خُلَفَاۗءَ الْاَرْضِ ۭ ءَاِلٰهٌ مَّعَ اللّٰهِ ۭ قَلِيْلًا مَّا تَذَكَّرُوْنَ ۝۶۲

[1] T: (اِجابَت) Maqbooliyat [RKT]

Kaun Hai Jo Majboor-o-Be-bas Ki Dua Sunta Hai, Jabke Wo Use Pukaare? Aur Kaun Uski Takleef Rafa'[1] Karta Hai? Aur Kaun Hai, Jo Tumhe'n Zameen Ka Khalifa Banaata Hai? Kya Allah Ke Saath Koi Aur Bhi (ye kaam karta) Hai. Tum Log Kam Hi Sochte Ho. (Surah an-Naml: 62)

In tamaam aayaat mein dua-o-pukaar aur iltija-o-faryaad ki targheeb dilaai gai, balke uski taakeed ki gai hai.

Ehmiyat-e-Dua

Dua-o-pukaar aur iltija-o-faryaad ki ahmiyat islam mein kis qadar hai? Is baat ka andaaza us hadees-e-rasool ﷺ se lagaaya ja sakta hai jo ke Tirmizi, Ibne Majah, Al Adab al-Mufrad aur Musnad Ahmad mein Hazrat Abu Huraira ؓ se marwi hai. Jis mein Nabi-e-Akram ﷺ ne farmaya hai:

لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللهِ سُبْحَانَهُ مِنَ الدُّعَاءِ.

"*Allah Ta'ala ki nazar mein dua se ziyada qaabil-e-qadar koi cheez bhi nahi hai*". (Sahih al Jaame al Sagheer: V2 P955; Mishkat: V2 P693)

Dua Afzal Ibaadat Hai:

Dua insaan ki apni zaroorat to hai hi, uske alaawa ye khud ibaadat bhi hai. Jaisa ke Abu Dawood, Tirmizi, Nasai, Ibne Majah, Al Adab al-Mufrad, Sahih Ibne Hibban, Mustadrak Haakim, Musannaf Ibne Abi Shaiba, Musnad Abu Yaalaaur Musnad Ahmad mein Hazrat Noman bin Basheer ؓ se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya:

اَلدُّعَاءُ هُوَالْعِبَادَةُ.

"*Dua khud ek ibaadat hai*". (Sahih Abu Dawood: H1329; Sahih al-Jaame as-Sagheer: V1 P641; Mishkat: H233)

Isse aage isi hadees mein hai ke phir iski daleel ke taur par Rasool Allah ﷺ ne Surah Momin ki tilaawat farmai. jis mein irshad-e-Ilaahi hai:

قَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ۭ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ.

Tumhare Parwardigaar Ne Kaha Hai, Mujhe Pukaaro, Main Tumhari Pukaar-o-Dua Ko Sunta Hoo'n. Beshak Jo Log Meri Ibaadat (dua karne)

[1] T: (رَفْع) Door, khatam, kisi kaefiyat ke hat jaane, door ho jaane ka amal [RKT]

Se Takabbur Ikhtiyaar Karte Hain, Anqareeb Wo Zaleel Ho Jar Jahannam Mein Daakhil Honge. (Surah al-Ghaafir: 43)

Ek aur hadees jo ke Mustadrak Haakim mein Hazrat Ibne Abbas ﷺ se aur Al Kamil ibne Adee mein Hazrat Abu Huraira ﷺ se aur Tabaqaat ibne Saad mein Hazrat Noman bin Basheer ﷺ se marwi hai. Us mein irshad-e-Nabawi ﷺ hai:

أَفْضَلُ الْعِبَادَةِ اَلدُّعَآءُ.

"*Afzal ibaadat dua karna hai*". (Sahih Jaame al Sagheer: V1 P251 H1122)

Dua Na Karne Par Allah Ki Naraazgi:

Sunan Abu Dawood aur Al Adab al-Mufrad mein Hazrat Abu Huraira ﷺ se marwi farman-e-Rasool ﷺ hai:

مَنْ لَّمْ يَدْعُ اللّٰهَ غَضِبَ عَلَيْهِ.

"*Jo Allah se dua nahi karta, usse wo naraaz hota hai*". (Al Adab al-Mufrad: H229)

Makhlooq aur Khaliq ke darmiyan to yehi farq hai ke makhlooq se maango to naraaz hote hain aur late karte hain, kabhi jhidak dete hain. Lekin Allah Ta'ala us waqt naraaz hota hai, jab usse iltija-o-dua na ki jaae, uske saamne dast-e-sawaal na phaelaaya jaae, jaisa ke zikr ki gai is hadees mein hai. Aur ek shaayar ne kya khoob kaha hai:

لَا تَسْئَل بَنِيْ آدَمَ حَاجَتَكَ وَسْئَلِ الَّذِيْ أَبْهُ لَا تُحْجَبُ

اَللّٰهُ يَغْضَبُ اِنْ تَرَكْنَ سُؤَالَهُ وَابْنُ آدَمَ حِيْنَ يُسْئَلُ يَغْضَبُ

Yaane: Insaan ke saamne apni zaroorat ke liye haath na phaelaao. Usse mango jiske fazl-o-karam ke darwaze har waqt khule rehte hain. Agar banda apne Rabb se maangna chod de to wo naraaz ho jaata hai. Lekin insaan ka maamla iske bilkul bar-aks hai. Jab koi usse maangta hai, to ghazab-naak ho jaata hai.

Gharz, dua na karna bandagi se gurez-o-istikbaar aur sarkashi ki alaamat hai.

Dua Allah Hi Se Maangna:

Insaan ka insano se hi dua maangna apni fitrat se baghawat hai. Ek bebas insaan doosre ki bebasi ka ilaaj kar hi nahi sakta. Allah Ta'ala ko chodkar doosre kisi zinda ya murda insaan ko pukarna aisi himaqat hai, jaise "*Koi pyaasa paani ke saamne khada ho kar faryad kare, ke aye paani mere mu'n mein aaja*".

Kitne kam aql hain wo log jo Allah al-Hai-o-Qaiyyum aur Qaadir-e-mutlaq ko chodkar kisi be-bas zinda ya murda makhlooq ko apni hajat rawaai ke liye pukarte hain aur faut-shudgaan bhi wo jo ke na sun sakte hain. Na jawab de sakte the. Jaisa ke Surah al-Ahqaaf mein irshad-e-Ilaahi hai:

وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗٓ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَآىِٕهِمْ غٰفِلُوْنَ ۝

Aur Usse Badh Kar Gumrah Kaun Hai? Jo Allah Ko Chodkar Aise Logo'n Ko Pukaarta Hai, Jo Qiyaamat Tak Bhi Uski Nahi Sun Sakte Aur Wo Uski Pukaar Se Ghaafil Hain. (Surah al-Ahqaaf: 5)

Aur doosri jagah Surah Araaf mein Allah Ta'ala farmata hai:

اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ عِبَادٌ اَمْثَالُكُمْ

Beshak Wo Log Jinhe'n Tum Allah Ke Siwa Pukarte Ho, Wo Tumhari Hi Tarah Ke Bande Hain. (Surah al-Aaraaf: 194)

Allah Ta'ala ko chodkar jin se iltija-o-faryaad aur dua karte ho, wo to tumhari tarah hi aajiz bande hain. Kyounke zinda insaan jo khud apni kisi musibat ko door nahi kar sakta hai wo kisi doosre ki musibat kya door karega. Aur jo be-jaan khud apni musibat ko door kar nahi sakte wo doosro'n ki haajat-rawaai kya karenge?

Surah al-Aaraaf hi mein ghairullah aur maabudaan-e-baatila ki bebasi ka takzira karte hue Allah Ta'ala ne irshad farmaya hai:

وَالَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ لَا يَسْتَطِيْعُوْنَ نَصْرَكُمْ وَلَآ اَنْفُسَهُمْ يَنْصُرُوْنَ ۝

Wo Log Jinhe'n Tum Allah Ke Siwa Pukarte Ho, Wo Tumhari Madad Nahi Kar Sakte Aur Na Hi Wo Apni Madad Aap Kar Sakte Hain. (Al-Aaraaf 197)

Ek aur jagah Allah Ta'ala farmata hai:

وَلَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِيْنَ ۝١٠٦

Aur Allah Ke Siwa Kisi Cheez Ko Mat Pukaaro, Jo Ke Tumhe'n Koi Nafa-o-Nuqsaan Nahi Pohncha Sakti Hai Aur Agar Tumne Aisa Kiya to Tum Zaalimo'n Mein Se Ho Jaaoge. (Surah an-Nah: 43)

In tamaam aayaat se maaloom hua ke har haalat mein insaan ko Allah Ta'ala hi se dua-o-iltija karni chaahiye. Musibato'n aur pareshaniyo'n mein faqat Allah Ta'ala ko hi pukarna chaahiye. Dua choonke ibaadat hai aur tamaam ibadaat faqat Allah hi ke liye rawa hain. Lihaaza Allah ke siwa kisi aur se bhi dua maangna unko madad ke liye pukarna, unko hajat-rawa samajhna, sareeh-o-waazeh shirk hai, jise Allah kabhi bhi maaf nahi karega. Is mafhoom-o-maane ki Quran-e-Kareem mein kai aayaat maujood hain.

Rasool Allah ﷺ ki bhi yehi taaleem hai, ke apni maamooli se maamooli haajat-o-zaroorat bhi Allah hi ke saamne pesh karo. Chunache Tirmizi-o-Ibne Majah mein Hazrat Anas ؓ se marwi irshad-e-risaalat ma-aab ﷺ hai:

لِيَسْأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتّٰى يَسْأَلَهُ شِسْعَ نَعْلَيْهِ اِذَا انْقَطَعَ.

"*Tum mein se har kisi ko chaahiye ke wo apni har zaroorat Allah se talab kare, yaha'n tak ke agar kisi ke joote ka tasma bhi toot jaae to wo bhi Us (Allah) se hi talab kare*". (Jaame Tirmizi ma Tohfatul Ahwazi: V10 P53; Mishkat: V2 P696 Shaikh Albani ne is hadees ko hasan qaraar diya hai)

Dua Ke Adaab

Dua momin ka aisa hathiyaar hai, jiske saamne bade-bade hathiyar bekaar hain. Dua dukhe hue dilo'n ki dawa aur mazloom-o-majboor ka sahara hai. Muztarib-o-pareshan-haal[1] ka mudaawa[2] hai. Raza-e-Ilaahi ka sabab aur rehmat-o-barkat ke darwaze ki kaleed[3] hai.

Dua muassar-o-kaar-gar usi waqt hogi jab dua maangne waala uske aadaab-o-sharaait ko madde-nazar rakh kar unki poori-poori paabandi

[1] T: (مُضْطَرب) Jis mein izteraab paaya jaae, be-taab, be-chain [RKT]
[2] T: (مُداوا) Ilaaj, muaalaja, theek karna, cure, healing, remedy [RKT]
[3] T: Chaabi, kunji [FL]

kare. Iski misaal zaahiri-o-jismani ilaaj ki tarah hai. Bimaar dawa ke zariye shifayaab usi waqt ho sakta hai, jab un sharaait-o-hidayaat ko malhooz rakhe jo muaalij-o-tabeeb[1] ne bataai hain aur un cheezo'n se parhez kare, jin se bachne ka usne hukm diya hai. Mahez dawa ka istemaal hi kaafi nahi hota.

Yehi haal is roohani ilaaj ka hai, Quran-o-Sunnat ki duaae'n baatini-o-zaahiri har-do tarah ke amraaz ke liye usi waqt mufeed-o-muassar hongi. Jab unke asar ko qubool karne ki salahiyat-o-istedaad[2] bhi mareez mein maujood ho aur parhez-o-ehtiyaat ke un tamaam taqazo'n ko bhi poora kare, jo us raah mein naaguzeer[3] hain. Agar dua ke aadaab-o-sharaait ki paabandi hi na ki jaae to dua qubool nahi hogi. Lihaaza yaha'n ham dua ke aadaab-o-sharaait aur auqaat-o-muqaamaat ka tazkira kar rahe hain, taake dua Kare waala un par amal karle aur uski koshish baar-aawar-o-kaamyaab ho. Isi tarah un logo'n ka bhi zikr kar rahe hain, jo mustajaab-ud-daawaat[4] ya ghair mustajaab-ud-daawaat hain. Taake mustajaab-ud-daawaat banne aur ghair mustajaab-ud-daawaat logo'n ke afaal se bachne mein asaani ho.

Sharaait Qubooliyat-e-Dua

① Akal-e-Haraam Se Ijtinaab:

Dua ki qubooliyat mein aadmi ki kamai ko bahut ahmiyat haasil hai ke daai[5] ka zariya-e-muaash halaal ho, ye wo kunji hai, jiske baghair dua ka taala khul hi nahi sakta. Haraam-khor agarche kaaba mein bhi dua kare, to wo qubool nahi hoti. Chunache Muslim mein Hazrat Abu Huraira ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya:

اِنَّ اللّٰہَ طَیِّبٌ لَا یَقْبَلُ اِلَّا طَیِّبًا، و اَنَّ اللّٰہَ اَمَرَ الْمُؤْمِنِیْنَ بِمَا اَمَرَ بِہِ الْمُرْسَلِیْنَ.

[1] T: (مُعالِج) Hakeem, ilaaj-muaalaja karne waala [RKT]
[2] T: (اِسْتِعْداد) Salaahiyat, qaabiliyat [RKT]
[3] T: (ناگُزِیر) Laazim, zaroori [RKT]
[4] T: (مُستَجاب الدَّعوات) Jiski dua baargaah e Ilaahi mein qubool ho, jiski duaae'n qubool ho'n [RKT]
[5] T: (داعی) Dua maangne waala, Allah se khair talab karne waala [RKT]

"*Allah Ta'ala khud paak-o-saaf aur har naqs-o-aeb se munazza*[1] *hai (is liye) paak cheezo'n ke alaawa kuch qubool nahi farmata. Allah Ta'ala ne momino'n ko bhi unhi baato'n ka hukm diya hai, jinka nabiyo'n ko diya tha*".

Allah Ta'ala ka nabiyo'n ke liye kya farman hai? Wo Quran-e-Kareem Surah Mominoon mein hai:

يٰٓاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَاعْمَلُوْا صَالِحًا ۭ اِنِّىْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ۝۵۱

Aye Rasoolo! Khao Acchi (paak aur halal) Cheeze'n Aur Nek Amal Karo, Tum Jo Kuch Bhi Karte Ho Use Main Khoob Jaanta Hoo'n. (Surah an-Nah: 43)

Aur Ahle imaan ko Quran-e-Kareem mein hukm diya:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ

Aye Momino'n! Ham Ne Jo Cheeze'n Tumhe'n Di Hain, Un Mein Se Acchi (paak-o-halal) Cheeze'n Khaao. (Surah an-Nah: 43)

In do (2) ayaat ki tilaawat ke baad Nabi-e-Akram ﷺ ne ek misaal zikr ki:

ثُمَّ ذَكَرَ الرَّجُلَ يُطِيْلُ السَّفَرَ اَشْعَثَ اَغْبَرَ يَمُدُّ يَدَيْهِ اِلَى السَّمَآءِ: يَا رَبِّ يَا رَبِّ وَمَلْبَسُهُ حَرَامٌ وَغُذِّىَ بِالْحَرَامِ فَاَنّٰى يُسْتَجَابُ لِذٰلِكَ.

"*Phir Aap ﷺ ne ek aise shakhs ka tazkira kiya jo lamba safar karta hai. Baal bikhre hue hain, kapde maele-kuchaele hain. Aasmaan ki taraf haath phaelaata hai (aur kehta hai): Aye mere Rab! Aye mere Rab! Jabke uska khana haraam, uska peena haraam, uska libaas haraam aur uski parwarish (pehle hi se) haraam se hui hai. Ab kaha'n se uski dua qubool ho jaaegi?*" (Muslim)

Is hadees se maaloom hua ke har wo aadmi, jiska khana-o-libaas hi haraam ka ho. Jiske jism ki rag-rag aur reshe-reshe mein haraam pewast ho chuka ho, uski dua Allah Ta'ala qubool nahi karega. Jab tak ke wo us akil-e-haraam[2] se taaeb[3] ho kar rizq-e-halaal ka ehtemaam nahi karega.

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[1] T: (مُنَزَّه) Aebo'n se paak, bari, be-aeb [RKT]

[2] T: (آكِل حرام) Haraam khaane waala, wo shakhs jo haraam kamaai/khana istemaal karta ho [RSB]

[3] T: (تَائِب) Tauba karne waala, gunaah se baaz aane waala [RKT]

② Khuloos-e-Kaamil-o-Huzoor-e-Qalb:

Qubooliyat-e-dua ki doosri shart ye hai ke daai ka dil ikhlaas, inaabat[1], huzoor-e-qalb aur soz-o-yaqeen se maamoor ho. Sirf Allah Wahdahu Laa-shareek ka khayaal dil-o-dimaagh aur zabaan par ho. Ghair ka khayaal bilkul na ho, kyounke dua faqat isi ka naam nahi ke do-chaar (2-4) baate'n yaad kar le'n aur namazo'n ke baad unko sirf zabaan se yaad kiye hue sabaq ki tarah padh diya jaae. Ye dua nahi, mahez dua ki naql hai.

Dua ki haqiqat Allah Ta'ala ke darbaar mein darkhwast pesh karna hai. Jis tarah haakim ke yaha'n darkhwast dete hain, kam-az-kam is tarah karna chaahiye ke darkhwast dete waqt aankhe'n bhi usi taraf lagi hui ho'n. Dil hama-tan udhar hota hai, soorat bhi aajizo'n ki si banaate hain. Agar zabani kuch arz karna hota hai to kaise guftagu karte hain? Aur apni arzi manzoor karwane ke liye poora zor lagaate hain aur is baat ka yaqeen dilaane ki koshish karte hain ke hame'n aapse poori ummeed hai ke hamari darkhwast par poori tawajjo farmai jaaegi. Aise hi Allah Ta'ala se iltija-o-dua karte waqt dil-o-dimaagh usi ki taraf ho aur poore khuloos se dua maangi jaae. Kyounke doosri ibadaat ki tarah hi dua-o-iltija mein bhi khuloos ahem-tareen shart hai, jiske baghair koi bhi amal qubool nahi hota.

Allah Ta'ala ne Surah al-Baiyyina mein farmaya hai:

وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۙ حُنَفَآءَ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ الْقَيِّمَةِ.

Aur Unhe'n Uske Siwa Koi Hukm Nahi Diya Gaya Tha Ke Allah Ta'ala Ki Bandagi Kare'n, Apne Deen Ko Uske Liye Khaas Karke Bilkul Yak-soo ho kar Namaz Qaayam Kare'n Aur Zakat De'n. Yehi Nihayat Durust Aur Sahih Deen Hai. (Surah an-Nah: 43)

Doosri jagah Surah Momin mein kaha hai:

هُوَ الْحَيُّ لَآ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ ؕ

Wohi (Allah Ta'ala) Zinda Hai. Uske Siwa Koi Maabood Nahi, Usi Ko Tum Pukaro Apne Deen Ko Usi Ke Liye Khaalis Karke. (Surah al-Ghaafir: 65)

[1] T: (إنابَت) Khuda ki taraf rujoo hona, tauba karna [RKT]

Surah al-Hajj mein irshad-e-Ilaahi hai:

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ

Na In (qurbaniyo'n) Ke Gosht Allah Ko Pohonchte Hain, Na Khoon, Magar Use Tumahra Taqwa Pohonchta Hai. (Surah al-Hajj: 37)

Ghaflat-o-laaparwahi aur be-huzoor dil se maangi hui dua-o-faryaad Allah Ta'ala qubool nahi karta. Jaisa ke Tirmizi, Mustadrak Haakim mein hai. Chuanche Hazrat Abu Huraira ﷺ farmate hain ke Rasool Allah ﷺ ne irshad farmaya:

اُدْعُوْا اللّٰهَ وَاَنْتُمْ مُوْقِنُوْنَ بِالْاِجَابَةِ وَاعْلَمُوْا اَنَّ اللّٰهَ لَا يَسْتَجِيْبُ دُعَاءً مِنْ قَلْبٍ غَافِلٍ لَاهٍ.

"*Allah ko pukaaro, jabke tumhe'n qubooliyat ka mukammal yaqeen ho aur ye baat zahen nasheen karlo ke Allah kisi aise shakhs ki dua qubool nahi karta, jiska dil ghaafil-o-laparwah ho*". (Tirmizi; Mustadrak Haakim)

③ Faraaiz Ki Adaaigi Aur Kabaaer Se Ijtinaab:

Qubooliyat-e-dua ki sharaait mein se teesri shart faraaiz-o-wajibaat ki adaaigi bhi hai, kyounke arkaan-e-islam yaane namaz-o-roza, hajj-o-zakat, amr-bil-maaroof aur nahi-anil-munkar [1] waghaira ke tark se insaan Allah Ta'ala ka mujrim-o-mabghooz[2] qaraar paata hai.

Faraaiz-o-wajibaat ke saath-saath fawaahish-o-kabaair, jaraaim-o-athaam[3], sharab-noshi, hasad-o-keena, ghuroor-o-takabbur, gheebat-o-chughli, makr-o-fareb, jhoot-o-qata-rehmi aur deegar kabaair se bhi ijtinaab az-had zaroori hai. Kyounke Kitab-o-Sunnat mein unki mazammat-o-buraai waazeh taur par aai hai.

Aur agar un mein se har kisi ki mazammat par mushtamil ayaat-o-ahadees zikr karne lagenge to baat bahut tool pakad jaaegi. Lihaaza 'عاقل را اشارہ'[4]

[1] T: (اَمْر بِالمَعْروف نَہی عَنِ المُنکَر) Neki ki hidaayat, waajibaat se aagaah karna aur un cheezo'n se rokna jin ki shar-an mumaaniat hai [RSB]
[2] T: Qaabil-e-nafrat [FL]
[3] T: (آثام) Gunaah, nekiyo'n ko barbaad karne waale aamaal [RSB]
[4] T: (عاقل را اشارہ) Aqlmand ko ishaara kaafi hota hai [RSB]

Adaab-e-Dua

Dua ki qubooliyat ki jis tarah chand sharte'n hain, usi tarah hi iske kuch aadaab bhi aise hain jo qubooliyat-e-dua ke liye muassir saabit hote hain aur wo aadaab darj-e-zail hain:

① Tahaarat-o-Wazu:

Dua karne waala ba-wazu ho, kyounke taharat-o-pakeezgi shariyat ki nazar mein jaha'n namaz-o-tilaawat ke liye laazmi hai. Wahee'n ye khud bhi bahut pasandida aur matloob sifat hai. Paak saaf rehne waale bando'n se Allah Ta'ala mohabbat karta hai, jaisa ke Surah at-Tauba mein irshad-e-Ilaahi hai:

وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ.

Aur Allah Ta'ala Paak-o-Saaf Rehne Waao'n Se Mohabbat Karta Hai. (Surah at-Tauba: 108)

Is liye dua-o-munajaat se pehle wazu kar lena chaahiye. Sunan Abu Dawood, Nasai, Sahih ibne Hibban aur Mustadrak Haakim mein Hazrat Muhajir bin Qunfuz ﷺ farmate hain ke main Rasool Allah ﷺ ke paas aaya. Us waqt Aap ﷺ peshab kar rahe the. Maine aakar salam kiya.

فَلَمْ يَرُدَّ عَلَيْهِ حَتّٰى تَوَضَّأَ.

Aap ﷺ ne wazu kar lene tak unke salam ka jawab na diya.

Phir baad mein Aap ﷺ ne uzar pesh kiya aur farmaya:

اِنِّيْ كَرِهْتُ أَنْ اَذْكُرَ اللّٰهَ اِلَّا عَلٰى طُهْرٍ (أَوْ قَالَ: عَلٰى الطَّهَارَة).

"*Mujhe ye accha na laga ke main taharat-o-wazu ke baghair Allah ka zikr karu'n*". (Sahih Abu Dawood: V1 P6; H13; As Sahiha: 834)

Salam ke jawab mein agar 'وَعَلَيْكُمْ السَّلاَمُ وَرَحْمَةُاللّٰهِ وَبَرَكَاتُه' kaha jaae to is mein 'السَّلاَمُ' asmaa al-husna mein se Allah ka ek sifaati naam aur Allah uska zaati ism-e-jalaalat hai. Yehi wajah hai ke Nabi ﷺ ne salam ka jawab dene ko zikr-e-Ilaahi se taabeer farmaya.

Aur choonke dua bhi Allah Ta'ala ka zikr-o-ibaadat hi hai, jaisa ke Sunan-e-Arba aur Musand Ahmad ki sahih hadees zikr ki ja chuki hai, jis mein

hai: ‘الدُّعَآءُ هُوَ الْعِبَادَةُ’ *“Dua hi ibaadat hai”*. (Dekhiye Takhreej: 2)

Aur Mustadrak Haakim ke alaawa Al Kaamil ibne Adee mein Hazrat Ibne Abbas ؓ aur Abu Huraira ؓ se marwi irshad-e-Nabawi ﷺ hai:

أَفْضَلُ الْعِبَادَةِ الدُّعَآءُ.

“*Afzal-tareen ibaadat Allah Ta’ala se dua maangna hai*”. (Sahih al-Jaame as-Sagheer: V1 P251 H1122)

Aur jab dua bhi Allah ka zikr aur uski ibaadat hai to uske liye bhi taharat-o-wazu hona chaahiye.

② Istiqbaal-e-Qibla:

Dua-o-munajaat ke waqt qibla ki taraf mu’n karna bhi ek mustahab-o-mashroo amal hai. Is liye ke shariyat-e-islamiya ne namaz ke liye qibla-rukh hone ka hukm diya hai aur Rasool Allah ﷺ ka dua karte waqt bhi qibla ki taraf rukh karna kai ahadees se saabit hai. Chunache Mojam Tabarani Kabeer mein Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

اِنَّ لِكُلِّ شَيْءٍ سَيِّداً وَأَنَّ سَيِّدَ الْمَجَالِسِ قُبَالَةُ الْقِبْلَةِ.

“*Har cheez ka koi sardar hota hai aur majlis ki sardar jihat-e-qibla hai*”. (Ba-hawaala Sahih-ul-Azkaar – Abu Obaida Abdul Aziz al-Maajid, Abu Dhabi)

Jabke Sahih Bukhari mein hai:

اِسْتَقْبَلَ رَسُوْلُ اللّٰهِ صلى الله عليه وسلم الْقِبْلَةَ فِيْ دُعَاءِ الْاِسْتِسْقَاءِ.

“*Nabi ﷺ ne dua-e-istisqa (talab-e-baarish) ke waqt apna rukh-e-anwar qibla shareef ki taraf kar liya*”. (Bukhari: Ma Fath-ul-Qadeer: V11 P148)

In ahadees se maaloom hua ke ye baat masnoon aur aadaab-e-dua mein se hai ke dua karte waqt banda qibla-roo ho.

③ Dono Haath Kandho’n Tak Uthaana:

Dua karne ke liye apne dono haatho’n ko oopar taqreeban chehre ya kandho’n ke baraabar tak uthaaya jaae. Is liye ke ye gadaagar[1] ki haalat

[1] T: (گداگر) Bheek maangne waala, faqeer, bhikaari [RKT]

ke mushaabe hai. Jaise faqeer kisi darwaze par khade ho kar sawal karta hai aur apna kaasa[1] khairat lene ke liye aage badha deta hai. Usi tarah banda Allah Ta'ala ke saamne haatho'n ka pyaala khairat ke liye badha deta hai. (Hashiya Mishkat Mutarjim az Maulana Muhammad Sulaiman Kailani: V2 P408)

Jabke Abu Dawood, Tirmizi, Ibne Majah, Mustadrak Haakim aur Musand Ahmad mein Hazrat Salman Farsi ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

اِنَّ رَبَّكُمْ حَيِيٌّ كَرِيْمٌ يَسْتَحِيْ مِنْ عَبْدِهِ اِذَا رَفَعَ اِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ.

"*Allah Ta'ala bahut hi ziyada hayadaar hai, wo is baat se sharmaata hai ke apne bande ke uthe hue haatho'n ko khaali-o-namuraad waapas lauta de*". (Tirmizi Ma Tohfatul Ahwazi: V9 P381; Sahih al Jaame: H1757)

Is hadees se maaloom hua ke dua-o-iltija ke waqt haath uthaana sunnat hai, aur yaha'n ye baat bhi zehen mein rahe ke Hazrat Anas ؓ se marwi ek hadees mein hai:

لَمْ يَكُنِ النَّبِيُّ ﷺ يَرْفَعُ يَدَيْهِ فِيْ شَيْءٍ مِّنَ الدُّعَاءِ اِلَّا فِيْ الْاِسْتِسْقَاءِ.

"*Nabi-e-Akram ﷺ dua karte waqt apne haatho'n ko oopar nahi uthaate the, siwa-e-dua-e-istisqa ke waqt*".

To is hadees se mutlaqan haath uthane ki nafi muraad nahi, balke raful yadain fil-istisqa ki tarah mubaalagha karne ki nafi murad hai. Jaisa ke Buloogh al-Maraam ki sharah Subul as-Salaam mein Allama Yamaani Ameer Sanaani ne wazaahat ki hai. (Subul as-Salam Sharah Buloogh al-Maraam: V4 P219)

Mulaahaza:

Yaha'n ye baat bhi pesh-e-nazar rahe ke haath uthaakar dua karna us waqt aadaab-e-dua se hoga, jab dua se maqsad haajat baraari ho. Har dua aur zikr azkaar mein haath uthaana adab nahi hai, jaise kisi dua ko ba-niyyat-e-zikr padhna. Ya subh-o-shaam ki duaae'n khwaab-e-bedaari, dukhool-e-bait ul khula, khurooj-e-bait ul khula, dukhool-e-masjid-o-khurooj-e-masjid, qiyaam an al-majaalis aur dukhool-e-

[1] T: (کاسہ) Kashkol, bheek ka theekra, beggars bowl [RKT]

baazaar waghaira ki duaae'n. Un duao'n mein haath uthaana khilaaf-e-adab hai. (Ahkaam-e-Dua ba-hawaala At Tahqiq al-Hasan Fee Nafi ad-Dua al-Ijtimaai Baad al-Faraaiz was Sunan: P213 az Maulana Hakeem Imaduddin Quraishi [Quetta Edition])

④ Haath Uthaane Ki Kaifiyat:

Dua ke liye haath is andaaz se uthaae jaae'n ke haatho'n ki pusht qibla ki taraf ho aur unka androoni hissa apne chehre ki taraf, yaane dono haatho'n ki hatheliya'n chehre ke saamne ho'n. Is silsila mein Hazrat Maalik bin Yasaar al-Sakuni ﷺ se Sunan Abu Dawood mein riwayat hai ke Nabi-e-Akram ﷺ ne farmaya:

إِذَا سَأَلْتُمُ اللَّهَ عَزَّ وَجَلَّ فَاسْتَلُوهُ بِبُطُونِ أَكُفِّكُمْ وَلَا تَسْتَلُوهُ بِظُهُورِهَا.

"*Jab tum Allah Ta'ala se dua maango to apni hatheliyo'n se mango. Haatheliyo'n ki pusht se na maango*". (Sahih al-Jaame: V1 P163; As Sahiha: 595; Abu Dawood Mutarjim Allama Waheeduzzama: V1 P554; Sahih Abu Dawood: 1335)

Aise hi Abu Dawood, Ibne Majah, Mojam Tabarani Kabeer aur Mustadrak Haakim mein Hazrat Abdullah bin Abbas ﷺ se marwi hadees ke alfaaz ye hain:

سَلُوا اللَّهَ بِبُطُونِ أَكُفِّكُمْ وَلَا تَسْأَلُوهُ بِظُهُورِهَا.

"*Allah se hatheliyo'n ke rukh maango, ulte haatho'n na maango*". (Sahih Abu Dawood: V1 P278; As Sahiha: V2 P146; Sahih al-Jaame: V1 P679)

Aur inhi alfaaz ki ek hadees Hilyatul Auliya Abu Nuaim, Ibne Abi Shaiba aur Mojam Tabarani Kabeer mein Hazrat Abu Bakrah ﷺ se bhi marwi hai. (As-Sahiha: 595; Sahih al-Jaame: V1 P679)

Jabke Hazrat Ibne Abbas ﷺ ki hadees ke aakhri mein ye alfaaz bhi hain:

وَامْسَحُوْا بِهَا وُجُوْهَكُمْ.

"*Aur phir haatho'n ko apne chehre par pherlo*". (Sahih al-Jaame: V1 P163; As Sahiha: V2 P145-147)

Lekin chehre par haath pherne waale hisse ko intihaai zaeef (واهی) izaafa qaraar diya gaya hai. Yehi wajah hai ke Baae al-Mulook Izzaddin Ibne Abdus Salam ne likha hai:

لَا يَمْسَحث وَجْهَهُ اِلَّا جَاهِلٌ.

"*Chehre par haath sirf jaahil hi pherta hai*". (Hawalajaat Saabiqa-o-Mishkat: H2243-2245)

Gharz chehre par haath pherne ke mauzoo par kuch aage chalkar qadre tafseel se bhi guftagu karenge. In sha Allah.

⑤ Allah Ta'ala Ki Hamd-o-Sana Aur Nabi-e-Akram ﷺ Par Durood Se Dua Ki Ibtida:

Dua se pehle Allah ki hamd-o-sana bayan ki jaae aur Nabi-e-Kareem ﷺ par durood padha jaae aur phir dua ki jaae. Kyounke Sunan Abu Dawood, Tirmizi, Nasai, Ibne Hibban, aur Musand Ahmad mein Hazrat Fuzaala bin Ubaid ؓ farmate hain ke ek aadmi ko Nabi-e-Mukarram ﷺ ne namaz ke baad dua-o-munajaat karte hue suna. Usne durood-e-paak nahi padha tha. To Rasool Allah ﷺ ne usko bulaaya aur farmaya:

اِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيْدِ اللهِ وَالْثَنَاءِ عَلَيْهِ ثُمَّ لِيُصَلِّىْ عَلَى النَّبِيِّ ﷺ ثُمَّ لِيَدْعُ بَعْدُ مَا شَآءَ.

"*Jab tum mein se koi shakhs namaz padhe to use chaahiye ke Allah ki hamd-o-sana se shuru kare, phir Nabi-e-Akram ﷺ par durood padhe aur phir apne liye jo dua chaahe maange*". (Sahih Abu Dawood: H1331; Jaame al-Usool: V4 P147; Sahih al-Jaame: V1 P172)

Aur ek doosri hadees Nasai, Ibne Hibban, Mojam Tabarani Ausat, Shobul Imaan, Bayhaqi aur Musnad al-Firdaus Delmi mein Hazrat Anas ؓ se marwi hai ke isme hai:

كُلُّ دُعَاءٍ مَحْجُوْبٌ حَتَّىٰ يُصَلِّىْ عَلَى النَّبِيِّ ﷺ.

"*Nabi ﷺ par duroodh padhe jaane tak har dua rukee rehti hai*". (Sahih al-Jaame: V2 P832 H4623; As Sahiha: 5302)

⑥ Tauba-o-Iqraar-e-Gunah:

Banda apne gunaho'n aur khatao'n ka iqraar karke tauba-o-itighfaar kare aur apne Rabb se ye ahd kare ke wo aainda un gunaho'n ka irtikaab nahi karega. Chunache Hazrat Yunus ؑ ka qissa Quran-e-Paak mein maaroof hai ke unho'n ne machli ke pet mein apni khata ka eteraaf kiya aur najaat ke liye dua ki to Allah Ta'ala ne unki dua ko sharf-e-qubooliyat se nawaaza aur unhe'n machli ke pet se najaat dilaai. Jaisa ke Surah al-Ambiya mein irshad-e-Ilaahi hai:

وَذَا النُّوْنِ اِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰى فِى الظُّلُمٰتِ اَنْ لَّآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ ۖ اِنِّىْ كُنْتُ مِنَ الظّٰلِمِيْنَ ۚ﴿٨٧﴾

Machli Waale (Yunus ﷺ) Ko Yaad Karo! Wo Ghussa Se Chal Diya Aur Khayaal Kiya Ke Ham Use Na Pakad Sakenge. Bil-aakhir Wo Andhero'n Ke Andar Se Pukaar Utha Ke Ilaahi! Tere Siwa Koi Maabood Nahi, Tu Paak Hai, Beshak Main Zaalimo'n Mein Ho Gaya. (Surah al-Ambiya: 87)

Is par Allah Ta'ala isse agli hi aayat mein farmate hain:

فَاسْتَجَبْنَا لَهٗ ۙ وَنَجَّيْنٰهُ مِنَ الْغَمِّ ۭ وَكَذٰلِكَ نُـنْجِى الْمُؤْمِنِيْنَ ﴿٨٨﴾

To Ham Ne Uski Pukaar Sunli Aur Use Gham Se Najaat Dedi Aur Ham Imaan Waalo'n Ko Isi Tarah Bacha Lete Hain. (Surah al-Ambiya: 88)

Sahih Bukhari aur Musnad Ahmad mein Nabi ﷺ ka irshad hai ke banda jab gunah kar baithe aur ye kahe:

رَبِّ أَذْنَبْتُ (أَصَبْتُ) ذَنْباً، فَاغْفِرْ.

"*Aye Allah! Maine gunah kar liya hai, mujhe bakhsh de*"

Us par Allah Ta'ala farmata hai:

أَعْلِمَ عَبْدِيْ أَنَّ لَهُ رَبّاً يَغْفِرُ الْذَّنْبَ وَيَأْخُذُ بِهِ.

"*Kya mere bande ko is baat ka ilm hai ke uska Rabb hai, jo gunah bakhshta aur un par pakad leta hai?*"

Aur phir farmata hai:

غَفَرْتُ لِعَبْدِيْ.

"*Maine apne bande ko bakhsh diya*".(Bukhari Ma Fathul Baari: V13 P474; Sahih al-Jaame: V1 P423 H2109)

⑦ Amaal-e-Saaleha Ka Waseela:

Apne amaal-e-saaleha ke waseele ke saath dua ki jaae, kyounke khuloos-e-niyyat ke saath kiye gae amaal-e-saaleha ke waseela ke saath dua-o-iltija karna bhi qubooliyat-e-dua ke liye intihaai muassir hai. Jaisa ke Bukhari-o-Muslim mein ashaab-e-ghaar waala waaqia mazkoor hai. Rasool Allah ﷺ ne farmaya ke: "*Pehle zamana mein 3 aadmi apne kisi*

safar mein nikle, raat ka waqt tha to achaanak aandhi aur baarish aagai. Un teeno ne aandhi-o-baarish se bachne ke liye ek pahaad ki ghaar mein panaah li. Toofaan-o-baarish ki wajah se ek bahut bada patthar ludhakta hua usi ghaar ke mu'n par aagaya, jis mein ye teeno daakhil hue the aur ghaar ka mu'n band ho gaya to us waqt un teeno ne mashwara kiya aur kaha:

لَا يُنْجِّيَكُمْ مِن هٰذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا اللهَ بِصَالِحِ أَعْمَالِكُمْ.

"Is badi chattan se najaat paane (aur bachne) ka siwaae iske aur koi zariya nahi hai, ke tum apne nek aur khaalis amalo'n ke waseela se Allah Ta'ala se dua karo". Unho'n ne khaalis Allah ki raza ke liye kiye hue apne apne amaal ke waseele se dua-o-pukaar ki to Allah Ta'ala ne unki mushkil ko hal kar diya. Chattaan raaste se hat gai aur unhe'n najaat mili. Un teeno'n ke un amaal ki tafsilaat bhi Bukhari-o-Muslim mein mazkoor hain". (Bukhari Ma Fathul Baari: V1 P418)

⑧ Asma ul Husna Ke Saath Dua:

Allah Ta'ala ke asma-e-husna ke saath dua ki jaae, kyounke asma-e-husna ke saath usse jo bhi faryaad-o-dua ki jaaegi use in sha Allah darja-e-qubooliyat bhi zaroor haasil hoga. Surah al-Aaraaf mein Allah Ta'ala ka irshad hai:

وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا

Allah Ta'ala Ke Bahut Acche Acche Naam Hain, Usey Unhee Naamo'n Se Pukaaro. (Surah al-Aaraaf: 180)

Quran-e-Kareem ke ye alfaaz is baat ki daleel hain ke Allah Ta'ala apne bando'n aur apni makhlooq par intihaai meherbaan-o-karam-farma hai, jo ke apne se maangne ka hukm bhi deta hai aur uska tariqa bhi khud hi taaleem farmata hai. Asma-e-husna be-shumaar-o-laa-taadaad hain. Jaisa ke Allah Ta'ala ke kalimaat ki koi intiha nahi, aise hi uske asma-e-husna ki bhi koi intiha nahi hai.

Albatta un mein se 99 asma-e-husna maaroof hain, jaisa ke Bukhari, Muslim, Jaame Tirmizi, Ibne Majah, Ibne Hibban, Musnad Ahmad, Mustadrak Haakim, Sharah as-Sunnah Baghwi aur Taareekh Ibne Asaakir

mein Hazrat Abu Huraira ﷺ waali wo hadees, jis mein hai ke: "*Jis ne Allah Ta'ala ke 99 naamo'n ko yaad kiya, wo jannat mein daakhil hoga*".

Is baat par dalaalat karti hai ke Allah Ta'ala ko uske asma-e-husna ke saath pukaara jaae.

Quran-e-Majeed ki Surah Bani Israel mein irshad-e-Ilaahi hai:

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ؕ اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى

Keh De'n Ke Allah Ko Pukaaro Ya Rahman Ko Bulaao Kisi Bhi Naam Se Bulaao (sahih hai) Ke Uske To Bahut Se Asma-e-Husna Hain. (Surah al-Isra: 110)

Aise hi Surah Taha: 8, Surah al-Hashr: 24 mein bhi baaz asma-e-husna ka zikr aaya hai.

In ayaat-e-quraniya se ye bhi maaloom hua ke asma-e-husna ke saath sirf Allah Ta'ala ko hi pukaara jaae. Allah Ta'ala ke un makhsoos naamo'n se jo Quran-o-Hadees mein kahee'n bhi izaafat-e-abd [1] ke saath ghairullah ke liye istemaal hue hain. Un naamo'n se izaafat-e-abd ke baghair kisi makhlooq ko nahi pukarna chaahiye. Masalan agar kisi ka naam Abdul Razzaq haur Abdul Quddus hai to us aadmi ko Quddus aur Razzaq keh kar awaaz na di jaae, balke Abdul Quddus aur Abdul Razzaq hi kehna chaahiye.

Ek Wazaahat:

Yaha'n ye wazahat kar dena zaroori maaloom hota hai ke Bukhari-o-Muslim mein Allah ke 99 naamo'n ka sirf adad aaya hai. Jabke baaz kutub-e-hadees Tirmizi waghaira mein adad ke saath-saath naam bhi waarid hue hain. Lekin Tirmizi ki sanad Zaeef hai aur 99 ke adad se baaz ahle ilm ko ghalat fehmi hui. Jaisa ke Allama Ibne Hazam hain. (Al Mahalla li Ibne Hazam: V1 P30; V8 P31)

Unhe'n aur awaam-un-naas mein to maaroof hi yehi hai ke Allah ke sirf 99 hi naam hain, jabke ye sahih nahi. Isi tarah baaz logo'n ne kaha ke Allah ke naam 300, kisi ne kaha 1000 aur kisi ne Ambiya-o-Rasool ki

[1] T: (اِضافَتِ عبد) Allah ke bande ka apne Rabb se taalluq [RSB]

taadaad ke baraabar asma-e-husna qaraar diye hain. Jabke ye bhi sahih nahi aur sahih-tar baat jamhoor ahle ilm waali hai ke jis tarah Allah ke kalimaat ki koi hadd-o-intiha nahi, usi tarah uske asma-e-husna ki ginti bhi laa-taadaad-o-be-shumaar hai. Jaisa ke Sahih Ibne Hibban, Musnad Ahmad, Musnad Abu Yaala, Mustadrak Haakim aur Amal al-Yaum wal Laila Ibne as-Sunni ki ek hadees se bhi isi baat ka pataa chalta hai. (As Sahiha: 199; Majmua az Zawaaid: V5 P10, 139-140; Tafseer Ibne Kaseer: V2 P357-358; Tafseer Surah al-Aaraaf: 180; Mazeed tafseel ke liye dekhiye hamari kitab Zikr-e-Ilaahi: P427-452)

⑨ Pehle Apne Liye Dua Kare'n:

Dua ka aaghaaz-o-ibtida apni zaat se karna masnoon hai. Jaisa ke Hazrat Ibrahim عليه السلام ne yu'n dua farmai:

رَبِّ اجْعَلْنِيْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِيْ ۖ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ۝٤٠ رَبَّنَا اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ۝٤١

Aye Mere Paalne Waale! Mujhe Namaz Ka Paaband Rakh Aur Meri Aulaad Se Bhi. Aye Hamare Rabb, Meri Dua Qubool Farma. Aye Hamare Parwardigaar! Mujhe Bakhsh De Aur Mere Maa-baap Ko Bhi Bakhsh Aur Deegar Momino'n Ko Bhi Bakhsh Jis Din Hisaab Hone Waala Lage. (Surah Ibrahim: 40-41)

Aur Nuh عليه السلام ne is tarah dua maa'ngi:

رَبِّ اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَّلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ۭ وَلَا تَزِدِ الظّٰلِمِيْنَ اِلَّا تَبَارًا ۝٢٨

Aye Mere Parwardigaar! Tu Mujhe Aur Mere Maa-baap Aur Jo Bhi Imandaar Ho Kar Mere Ghar Mein Aae Aur Tamaam Momin Mardo'n Aur Kul Imandaar Aurato'n Ko Bakhsh De Aur Kaafiro'n Ko Siwaae Barbaadi Ke Aur Koi Baat Mein Na Badha. (Surah an-Nah: 43)

Hamare Nabi-e-Akram ﷺ ne bhi ummat ko yehi tariqa sikhlaaya hai. Jaisa ke Abu Dawood, Tirmizi, Sunan Nasai, Mustadrak Haakim aur Sahih Ibne Hibban mein Hazrat Ubai bin Kaab رضي الله عنه se marwi hai:

كَانَ رَسُوْلُ اللهِ ﷺ اِذَا ذَكَرَ اَحَدًا فَدَعَا لَهُ بَدَءَ بِنَفْسِهِ.

"*Nabi ﷺ jab kisi ka zikr farmate aur uske liye dua farmate to dua ka aaghaaz apne aap se farmate the*". (Sahih Tirmizi: 3696; Sahih al-Jaame as-Sagheer: V2 P861; Mishkat: V2 P697)

Jabke Mojam Tabarani mein Hazrat Abu Ayyub Ansari ﷺ se marwi hadees ke ye alfaaz bhi hain:

كَانَ اِذَا دَعَا بَدَأَ بِنَفْسِهِ.

"*Nabi-e-Akram ﷺ dua ka aaghaaz apni zaat se farmate the*". (Sahih al-Jaame: V2 P861)

Yaane dua ka aaghaaz apni zaat se kare'n, pehle apne liye maange phir apne waalidain aur dost-o-ahbaab ke liye aur phir deegar tamaam ahle islam ko bhi apni dua mein shaamil kar le'n.

⑩ Jaame Dua Karna:

Allah Ta'ala se jaame qism ki duaae'n kare'n, yaane jinke alfaaz kam aur maane ziyaada ho'n aur un alfaaz mein deen-o-duniya ki bhalaiya'n ajaae'n. Jaisa ke Abu Dawood, Ibne Hibban, Musnad Ahmad aur Mustadrak Haakim mein Ummul Momineen Hazrat Ayesha Siddiqa ﷺ se riwayat hai:

كَنَ رَسُوْلُ اللهِ ﷺ يَسْتَحِبُّ الْجَوَامِعَ مِنَ الْدُّعَاءِ وَيَدَعُ مَا سِوَى ذٰالِكَ.

"*Nabi-e-Akram ﷺ jaame duao'n ko pasand farmate the aur unke maa-siwa ko chod dete the*". (Jaame al-Usool: V4 P163; Sahih Abu Dawood: 1332; Sahih al-Jaame: V2 P887; Mishkat: V2 P695)

⑪ Makhfi Tariqe Se Dua Kare'n:

Dua-o-munajaat aahista-aahista karni chaahiye. Kyounke aahista dua karne mein ba-nisbat buland aawaaz se dua karne ki ziyaada aajizi-o-inkisaari hoti hai. Riyakari-o-dikhlaawe ka khatra-o-khadsha nahi hota, jiske aajaane se ajr-o-amal ka koi wazan nahi rehta. Chunache Surah al-Aaraaf mein irshad-e-Rabbni hai:

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً.

Apne Parwardigaar Ko Gid-gidaa Kar Aur Posheedgi Se Pukaaro. (Surah al-Aaraaf: 55)

Surah Mariyam mein Allah Ta'ala ne apne ek saaleh bande (Hazrat Zakariya ﷺ) ki dua ka tazkira karte hue farmaya hai:

اِذْ نَادٰى رَبَّهٗ نِدَآءً خَفِيًّا ۝٣

Jab Usne Apne Parwardigaar Ko Khufiya Tariqe Se (chupke-chupke) Pukaara. (Surah Maryam: 3)

Is silsila mein Nabi-e-Rahmat ﷺ ka ek farman-e-aalishan bhi hai, jo ke Bukhari, Muslim, Sunan Abu Dawood, Ibne Khuzaima, Musnad Ahmad aur As Sunnah Ibne Abi Asim mein Hazrat Abu Musa Ashari ؓ se marwi hai ke: "Ham ek safar mein Rasool Allah ﷺ ke saath the, kuch aadmi buland awaaz se takbeere'n keh rahe the, to Rasool Allah ﷺ ne farmaya:

يَا أَيُّهَا النَّاسُ اِرْبَعُوْا عَلٰى أَنْفُسِكُمْ فَاِنَّكُمْ لَا تَدْعُوْنَ أَصَمَّ وَلَا غَائِباً اِنَّكُمْ تَدْعُوْنَ سَمِيْعاً قَرِيْباً وَّهُوَ مَعَكُمْ وَالَّذِىْ تَدْعُوْنَهُ أَقْرَبُ اِلٰى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ.

"*Aye Logo! Apni jaano'n par narmi karo, tum kisi behre ya ghaaeb ko to nahi pukarte, tum sunne waale aur dekhne waale ko pukarte ho aur wo har waqt tumhare saath hai aur jise tum pukar rahe ho, wo tumhari sawari ki gardan se bhi ziyaada tumhare qareeb hai*". (Mishkat: V2 P713; Sahih al-Jaame: V2 P1298)

⑫ Duaiya Kalimaat Israar-o-Takraar Se Baar-baar Kahe'n:

Dua karte waqt dua ke alfaaz do-do (2-2) teen-teen (3-3) martaba dohraae'n, baar-baar kahe'n. Jaise koi aadmi Allah Ta'ala se rizq maangta hai to sirf ek martaba hi 'اَللّٰهُمَّ ارْزُقْنِىْ' keh kar na chod de, balke in alfaaz ko baar baar kahe. Kam-az-kam teen (3) martaba kahe: 'اَللّٰهُمَّ ارْزُقْنِىْ, اَللّٰهُمَّ ارْزُقْنِىْ, 'اَللّٰهُمَّ ارْزُقْنِىْ' "*Aye Allah! Hame'n rizq de, Aye Allah! Hame'n rizq de, Aye Allah! Hame'n rizq de*".

Jaisa ke Sahih Muslim mein Ummul Momineen Hazrat Ayesha Siddiqa ؓ se marwi hai:

كَانَ النَّبِيُّ ﷺ اِذَا دَعَا كَرَّرَ ثَلَاثاً.

"*Nabi ﷺ jab dua farmate to duaiya kalimaat ko 3-3 martaba dohraate the*". (Fathul Baari: V11 P197)

Jabke Abu Dawood, Nasai aur Sahih Ibne Hibban mein Hazrat Abdullah bin Masood ؓ se marwi hai:

أَنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ يُعْجِبُهُ أَنْ يَّدْعُوَ ثَلَاثاً وَيَسْتَغْفِرَ ثَلَاثاً.

"*Nabi ﷺ is baat ko pasand farmate the ke Aap ﷺ dua farmae'n to 3-3 martaba aur maghrifat talab kare'n to bhi 3-3 martaba*". (Jaame al-Usool: V4 P163 Shaikh Arnaout ne is hadees ko Hasan qaraar diya hai)

⑬ Kasrat Se dua Maange'n:

Allah Ta'ala se ba-kasrat dua kare'n. Har haalat mein tangdasti ho ya khush-haali, Allah Ta'ala se dua-o-ibaadat ka taalluq qaayam rakhe'n. Jo aadmi khush-haali-o-asoodgi mein to dua-o-faryaad nahi karta, lekin jaise hi kisi musibat-o-pareshani mein giraftaar hota hai to phir Allah Ta'ala se lambi-lambi duaae'n karna shuru kar deta hai. Aisa aadmi to sirf matlab ka saathi hota hai aur ziyada-tar log isi kamzori ka shikaar hote hain. Quran-e-Kareem Surah az-Zumar mein Allah Ta'ala ne isi tabee[1] kamzori ya insaani tabiyat ko bayan karte hue farmaya hai:

وَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَا رَبَّهٗ مُنِيْبًا اِلَيْهِ ثُمَّ اِذَا خَوَّلَهٗ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوْٓا اِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلّٰهِ اَنْدَادًا لِّيُضِلَّ عَنْ سَبِيْلِهٖ .

Insaan Par Jab Koi Aafat Aati Hai To Wo Apne Rabb Ki Taraf Rujoo Karke Use Pukarta Hai. Phir Jab Uska Rabb Use Apni Nemat Se Nawaz Deta Hai To Wo Us Musibat Ko Bhool Jaata Hai, Jis Par Wo Pehle Pukaar Raha Tha Aur Doosro'n Ko Allah Ta'ala Ka Hamsar Thehraane Lagta Hai, Taake Logo'n Ko Us (Allah) Ke Raaste Se Gumrah Kare. (Surah az-Zumar: 8)

Matlab ye hai ke majboori-o-tang-dasti mein to sabhi log Allah Ta'ala se taalluq qaayam kar lete hain, Allah Ta'ala ke nazdeek us aadmi ki dua ziyada qadar waali hoti hai, jo asaaish-o-asaani aur asoodgi-o-khush-haali ke waqt bhi Allah Ta'ala ko nahi bhoolta. Kyounke namak-halaal-o-wafadaar wohi ghulam hota hai, jo kisi bhi haal mein apne aaqa-o-maalik ko na bhoole.

Jaame Tirmizi aur Mustadrak Haakim mein Hazrat Abu Huraira ؓ se marwi irshad-e-Nabawi ﷺ hai:

مَنْ سَرَّهُ أَنْ يَسْتَجِيْبَ اللّٰهُ لَهُ عِنْدَ الشَّدَائِدِ وَ الْكُرَبِ فَلْيُكْثِرِ الدُّعَاءَ فِيْ الرَّخَاءِ.

"*Jo ye chaahta hai ke sakhtiyo'n aur tang-dastiyo'n ke zamana mein Allah Ta'ala uski dua qubool farmae, use khush-haali ke zamane mein*

[1] T: (طَبْعی) Fitri, zaati, qudrati, khalqi [RKT]

kasrat se dua karte rehna chaahiye". (Sahih Jaame al Sagheer: 6290; As Sahiha: 593)

Haalaat khwaah kaise ho'n, dua-o-munajaat ki kasrat kare'n. Kyounke aap aisi zaat se sawaal kar rahe hain, jiske khazane kabhi khatam nahi ho sakte. Jo ataa karte kabhi nahi thak-ta aur Allah Ta'ala ka mehboob-tareen banda wohi hai, jo sawal karte kabhi na thake.

Sunan Tirmizi mein hai ke Rasool Allah ﷺ ne farmaya:

سَلُوا اللّٰهَ مِنْ فَضْلِهِ فَإِنَّ اللّٰهَ يُحِبُّ أَنْ يُسْأَلَ وَ أَفْضَلُ الْعِبَادَةِ انْتِظَارُ الْفَرَجِ.

"*Allah se uska fazl-o-karam talab karo. Allah is baat ko pasand karta hai ke usse sawal kiya jaae aur afzal ibaadat kashaaish[1] ka intizaar karna hai*". (Jaame Tirmizi Ma Thofa: V10 P17)

Sahih Ibne Hibban mein Ummul Momineen Hazrat Ayesha ؓ se marwi irshad-e-Nabawi ﷺ hai:

إِذَا سَأَلَ أَحَدُكُمْ فَلْيُكْثِرْ فَإِنَّمَا يَسْأَلُ رَبَّهُ.

"*Jab tum mein se koi shakhs sawal kare, to use chaahiye ke ba-kasrat (aur badi badi) cheezo'n ka sawal kare. Kyounke wo apne Rabb se sawal karta hai (jo har cheez par qaadir hai)*". (Silsila Ahadees as Sahiha: V3 P316; Sahih al-Jaame: V1 P163)

⑭ Masnoon Alfaaz Ke Saath Dua Karna:

Apni kisi bhi haajat-o-zaroorat ke waqt jab bhi Allah Ta'ala se dua-o-iltija kare'n to masnoon alfaaz se kare'n. Jo Quran-e-Kareem aur ahadees-e-sahiha se saabit ho'n. Man-ghadat munajaat aur mauzoo auraad-o-wazaaif se bache'n. Kyoune Nabi-e-Rahmat ﷺ ne apne Khaaliq-o-Maalik se jin alfaaz se duaae'n ki hain, unse ziyada muassar zabaan aur baleegh alfaaz koi laa hi nahi sakta. Aur phir har insaan ko roz-marrah zindagi mein pesh aane waali taqriban jitni bhi zaruriyaat-o-hawaaij[2] hain, un sab ke mutaalliq zabaan-e-risaalat-e-ma-aab ﷺ se nikli hui be-shumaar duaae'n maujood hain.

Aur sahih ahadees se bhi saabit hain, to phir dua-e-gunj al-arsh, dua-e-

[1] T: (کُشائِش) Koshish, mehnat, jaddo-jahad [RSB]
[2] T: Zaroori haajate'n, zarooriyaat-e-zindagi [RKT]

suryaani, dua-e-qadh, durood-e-taaj, durood-e-likhi, tanjeena, durood-e-maahi, durood-e-muqaddas aur durood-e-akbar waghaira ke naam se aam bikne waale durood-o-duaae'n padhne ki kya zaroorat reh jaati hai? Jabke ye saare durood aur duaae'n aur unke alfaaz-o-tarteeb sihaah-o-sunan aur kutub-e-hadees ke mukammal zakhire mein qatan maujood nahi hai. Balke naa-maaloom mullaao'n ne az-khud[1] ye muqaffa'-o-musajja'[2] ibaraat waza' karke musalmano mein phaela di hain. Taake musalman Quran-o-Sunnat se saabit-shuda daue'n na maang sake'n. Halaanke deen ke naam se koi bhi cheez waza' karne ya na ghadne ka ikhtiyaar kisi bhi fard-e-bashar ko tafweez[3] nahi kiya gaya hai.

⑮ Maasiyyat-o-Gunah Aur Qata-rehmi Ki Dua Na Karna:

Allah Ta'ala se kisi aisi cheez ki dua hargiz na kare'n, jise shariyat ne jurm-o-gunah aur zulm qaraar diya ho. Jisse kisi ki haq-talafi ya qata-taalluqi hoti ho. Masalan ye dua karna ke Aye Allah! Mere aur falaa'n rishtedaar mein judaai daal de. Ya ye ke Aye Allah! Mujhe cinema dekhne ki taufeeq de, ya falaa'n jagah se chori karne mein meri madad farma. Aisi duaae'n maangna najaaiz hai. Kyounke aisi duaae'n bargaah-e-Ilaahi mein qubooliyat se ham-kinaar nahi hotee'n.

Jaisa ke Muslim mein Hazrat Abu Huraira ﷺ se marwi irshad-e-Nabawi ﷺ hai:

يُسْتَجَابُ لِلْعَبْدِ مَالَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيْعَةِ رَحِمٍ.

"*Bande ki dua agar gunah ya qata-rehmi par mushtamil na ho to wo dua qubool ki jaati hai*". (Mishkat: V2 P692)

Momin bande ki zabaan se nikli hui dua kabhi bhi bekaar nahi jaati. Ya to uski dua ko usi waqt qubool kar liya jaata hai. Ya uski dua ko uski aakhirat ke liye zakhira kar liya jaata hai. Ya uski dua ki wajah se kisi aane waali musibat ko us insaan se door kar diya jaata hai. Ba-sharteke dua karne waala zulm-o-jurm ki dua na kare.

Chunache Musnad Ahmad-o-Bazzaar, Abu Yaala aur Mustadrak Haakim

[1] T: (اَز خُود) Khud-ba-khud, aap hi aap, apni zaat se [RKT]
[2] T: Ba-zaahir khoobsoorat magar banawati [RSB]
[3] T: (تَفْوِيض) Ikhtiyaar waghera ki supurdgi, hawaalgi [RKT]

mein Hazrat Abu Saeed Khudri ﷺ se marwi hai ke Rasool Allah ﷺ ne irshad farmaya:

مَا مِنْ مُسْلِمٍ يَدْعُوْ بِدَعْوَةٍ لَيْسَ فِيْهَا إِثْمٌ وَلَا قَطِيعَةُ رَحِمٍ إِلَّا أَعْطَاهُ اللهُ بِهَا إِحْدَىٰ ثَلَاثٍ : إِمَّا أَنْ يُعَجِّلَ لَهُ دَعْوَتَهُ وَ إِمَّا أَنْ يُؤَخِّرَهَا لَهُ فِيْ الْآخِرَةِ وَإِمَّا أَنْ يُصْرِفَ عَنْهُ السُّوءَ مِثْلَهَا.

"*Jo bhi musalman koi dua karta hai, jis mein koi buraai na ho aur na rishtedaaro'n ke saath qata-taalluqi hoti ho, to Allah us dua ke badle in 3 baato'n mein se koi ek zaroor ataa farmata hai:*

- *Ya to qareeb hi mein uski maang poori farma deta hai.*
- *Ya use aakhirat ke liye mehfooz rakh liya jaata hai.*
- *Ya (uske badle) us bande ki usi dua ke baraabar koi aafat-o-musibat door kardi jaati hai*". (Mishkat: V2 P697 Shaikh Albani ne iski sanad par koi kalaam nahi kiya. At Targheeb wat Tarheeb lil Munziri Urdu tarjuma az Maulana Abdullah Dehelwi: 2/4/194)

⑯ Dua Ki Qubooliyat Ke Liye Be-Sabri Ka Muzaahara Na Karna:

Dua ki qubooliyat ke liye be-sabri ka muzaahara na kiya jaae, yaane agar aap musalsal Allah Ta'ala se faryaad-o-dua kar rahe hain, lekin uska koi natija nahi nikal raha aur dua jaldi qubool nahi ho rahi to be-sabri aur be-qaraari ka muzaahara karte hue dua tark na karde'n, balke dua ko musalsal jaari rakhe'n. You'n samjhiye ke jab tak khaana acchi tarah pak kar taiyaar na ho jaae aur bacche ke khaane ka waqt na ho jaae. Maa apne bacche ko khaana nahi deti. Kyounke maa jaanti hai ke kaunsa waqt bacche ko khaana dene ke liye munaasib-o-behtar hai aur kaunsa nahi. Lekin bacha apni nadaani ki wajah se rota aur zid karta hai, kyounke wo der ki maslahat ko nahi samajhta.

Aise hi insaan bahut si duao'n ko apne liye behtar-o-mufeed samajh kar maangta hai aur bahut si takleefo'n ko wo naapasand karte hue unse door hone ki dua karta hai. Halaanke waaqia uske khilaaf hota hai, jaisa ke Allah Ta'ala ne quran mein irshad farmaya hai:

عَسَىٰ اَنْ تَكْرَهُوْا شَيْئًا وَّهُوَ خَيْرٌ لَّكُمْ ۚ وَعَسَىٰ اَنْ تُحِبُّوْا شَيْئًا وَّهُوَ شَرٌّ لَّكُمْ ۗ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ .

Mumkin Hai Ke Tum Kisi Cheez Ko Naapasand Karo Aur Wo Tumhare Haq Mein Behtar Ho Aur Ye (bhi) Mumkin Hai Ke Tum Kisi Amr Ko Behtar

Samjho, Halaanke Wo Tumhare Haq Mein (baais e) Kharabi Ho. Aur Allah Ta'ala (tumhare nafa-o-nuqsaan ki cheez ko khoob) Jaanta Hai Aur Tum (usko poori tarha) Nahi Jaante. (Surah al-Baqara: 216)

Basa-auqaat insaan dua ki adm-e-qubooliyat ki wajah se be-sabri ka muzaahara karta hai aur dua ko tark kar deta hai. Rasool Allah ﷺ ne isse mana farmaya hai, jaisa ke Bukhari-o-Muslim mein Hazrat Abu Huraira ؓ se marwi irshad-e-risaalat ma-aab ﷺ hai:

يسْتَجَابُ لِاَحَدِكُمْ مَالَمْ يُعَجِّلْ يَقُوْلُ: دَعَوْتُ فَلَمْ يَسْتَجِبْ لِيْ.

"*Aadmi ki dua us waqt tak qubool hoti rehti hai, jab tak ke wo be-sabri zaahir na kare (be-sabri ye hai ke dua ka asar zشahir hone mein der lage to) wo kehne lagta hai: Maine dua ki thi, qubool nahi hui*". (Jaame al-Usool: V4 P163)

Muslim ki ek riwayat mein mazeed tafseel bhi hai aur uske alfaaz ye hain:

يسْتَجَابُ لِلْعَبْدِ مَالَمْ يَدْعُ بِاِثْمٍ أَوْ قَطِيْعَةِ رَحِمٍ مَالَمْ يَسْتَعْجِلْ.

"*Bande ki dua qubool hoti rehti hai, basharte ke kisi gunah ya kisi qata-taalluqi ki dua na ho. Jab tak wo jald-baazi-o-be-sabri na dikhaane lage*".

Kis ne poocha ke Aye Allah ke Rasool ﷺ! Istejaal 'استعجال' (jaldi-baazi-o-be-sabri) ka kya matlab hai? To Aap ﷺ ne farmaya:

يَقُوْلُ قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ فَلَمْ اَرَيُسْتَجَابُ لِيْ فَيَسْتَحْسِرُ عِنْدَ ذَالِكَ وَيَدَعُ الْدُّعَاءَ.

"*Aadmi ye kehne lage ke main dua karta raha, magar mujhe to qubool hote nazar nahi aati aur phir uktaa kar dua karna chod de*". (Jaame al-Usool: V4 P164; Mishkat: V2 P692)

⑰ Dua Mein Lafz-e-Shart Istemaal Na Karna:

Dua mein shart ka lafz istemaal na kare'n, balke Allah Ta'ala ko Ghafoor-o-Ghaffar aur Rauf-o-Raheem samajhte hue poore yaqeen-o-etemaad aur azm-o-pukhtagi se dua kare'n. Kyounke dua-o-munajaat mein lafz-e-shart ka istemaal karna mamnoo-o-najaaiz hai. Yaane ye na kahe ke: "*Aye Allah, agar tu chaahe to mera qarz adaa karde*". "*Agar tu chaahe to meri madad kar*". "*Agar tu chaahe to mujhe bakhsh de*".

Is qism ke alfaaz se dua karna najaaiz-o-mamnoo hai. Baghair kisi taraddud-o-tazabzub[1] ke dua karna chaahiye, ye kahe'n: "*Aye Allah tu mujhe bakhsh de*". "*Aye Allah tu mera qarz adaa karde*". "*Aye Allah tu meri madad kar*".

Is baat ki tasreeh Bukhari, Muslim, Nasai aur Musand Ahmad mein hai. Chunache Hazrat Anas ﷺ riwayat bayan karte hain ke Rasool Allah ﷺ ne farmaya:

اِذَا دَعَا أَحَدُكُمْ فَلْيَعْزِمِ الْمَسْأَلَةَ وَلَا يَقُوْلَنَّ: اَللّٰهُمَّ اِنْ شِئْتَ فَأَعْطِنِىْ فَاِنَّهُ لَا مُسْتَكْرِهَ لَهُ.

"*Jab tum mein se koi shakhs dua kare to yaqeen-o-azm ke saath sawal kare aur ye hargiz na kahe ke Aye Allah! Agar tu chaahe to mujhe (falaa'n cheez) dede, kyounke usko koi majboor karne waala nahi hai*". (Fathul Baari: V11 P144; Sahih al-Jaame: V1 P153)

Isi mafhoom-o-maane ki ek aur riwayat Sahih Muslim aur Al Adab al-Mufrad Imam Bukhari mein hai. Jo Ke Sahih Muslim mein Hazrat Abu Huraira ﷺ aur Al Adab al-Mufrad mein Hazrat Abu Saeed Khudri ﷺ se marwi hai.

Uske aakhri alfaaz ye hain:

... وَلَكِنْ لِيَعْزِمْ وَلْيُعَظِّمِ الرَّغْبَةَ فَاِنَّ اللّٰهَ لَا يَتَعَاظَمُهُ شَئٌ أَعْطَاهُ.

"*Balke use chaahiye ke azm-o-yaqeen aur raghbat ke saath dua kare. Allah ke saamne koi baat badi nahi hai, wo har cheez de sakta hai*". (Fathul Baari: V11 P144; Mishkat: V2 P692; Sahih al-Jaame: V1 P153)

⑱ Imam Ka Ijtimaai Dua Mein Apne Aapko Khaas Na Karna:

Agar koi imam hai to tanha apne liye hi dua na kare. Balke sab mukhtadiyo'n ke liye bhi kare. Masalan (meri) ki bajaae (hamari) aur (main) ki bajaae (ham) ke alfaaz istemaal kare. Agar koi imam ba-waqt-e-dua mukhtadiyo'n ko nazar-andaaz karke mahez apna hi khayaal rakhta hai to uska ye tarz-e-amal khiyaanat ke mutaraadif hoga.

Jaisa ke Abu Dawood, Nasai, Tirmizi, Mustadrak Haakim aur Ibne Hibban mein farman-e-Rasool ﷺ hai:

[1] T: Shak-o-shubha, bechaini [FL]

لَا يَؤُمُّ رَجُلٌ قَوْماً فَيَخُصُّ نَفْسَهُ بِالدُّعَآءِ دُوْنَهُمْ فَإِنْ فَعَلَ خَانَهُمْ.

"*Jab koi aadmi kisi qaum ki imamat karaae to unhe'n chodkar apne aapko dua ke saath khaas na kare aur agar kisi ne aisa kiya to wo unka khaain hai*". (Sahih Abu Dawood lil Albani: V1 P20)

Mulaahaza:

Yaha'n ye baat bhi pesh-e-nazar rahe ke ye sirf us waqt hai, jab aadmi namaz mein ya namaz ke baahar dua karwaae. Jaise khutba-e-juma ke dauran aur dua-e-qunoot waghaira aur agar khamoshi se wo sirf khud hi dua karta hai to imam khaas apne liye dua kar sakta hai aur haalat-e-namaz mein Nabi-e-Rahmat ﷺ ka khaas apne liye dua karna ahadees-e-sahiha se saabit hai. Jaise Bukhari, Muslim, Abu Dawood, Nasai aur Musnad Ahmad mein hai ke Nabi ﷺ namaz ke aakhri mein salam pherne se pehle ye dua kiya karte the:

اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَ أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ وَ أَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ.

"*Aye Allah! Main azaab-e-jahannam se teri panaah maangta hoo'n, aur Aye Allah! Main azaab-e-qabr se teri panaah chaahta hoo'n aur aye Allah! Main maut-o-hayaat ke fitna se teri panaah maangta hoo'n aur aye Allah! Main maseeh dajjal ke finte se teri panaah maangta hoo'n*". (Bukhari: V1 P202; V2 P102; Muslim: V1 P412; Abu Dawood; Nisai; Musnad Ahmad ba-hawaala Sifat Salat an Nabi ﷺ lil Albani: P109)

⑲ Hadd Se Tajaawuz (Mubaalagha-aamezi) Na Karna:

Dua-o-faryaad karte waqt hadd se tajaawuz na kiya jaae. Ye adab, quran ke un alfaaz se maaloom hota hai jo Surah al-Aaraaf mein hain. Chunache irshad-e-Ilaahi hai:

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۭ اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ۝۵۵

Allah Ko Gid-gidaa Kar Aur Poshidgi Se Pukaaro, Allah Hadd Se Tajaawuz-o-Ziyadati Karne Waalo'n Ko Pasand Nahi Farmata. (Surah al-Aaraaf: 55)

Aur hadd se tajawuz karne ki mumaaniat hadees mein bhi aai hai, jaisa ke Abu Dawood, Ibne Majah, Ibne Hibban, Mustadrak Haakim aur

Musnad Ahmad mein Hazrat Abdullah bin Mughaffal ﷺ se marwi irshad-e-Nabawi ﷺ hai:

اِنَّهُ سَيَكُوْنُ فِيْ هٰذِهِ الْاُمَّةِ قَوْمٌ يَعْتَدُوْنَ فِيْ الطُّهُوْرِ وَالدُّعَآءِ.

"*Is ummat mein kuch aise log bhi paeda honge jo taharat-o-wazu karne aur dua maangne mein hudood se tajaawuz karenge*". (Sahih Abu Dawood: H86; Sahih al-Jaame as-Sagheer: H2396; Arwaa al-Ghaleel: H140)

Jabke Musnad Ahmad-o-Abu Dawood mein Hazrat Saad ﷺ se marwi hadees ke alfaaz ye hain:

سَيَكُوْنُ قَوْمٌ يَعْتَدُوْنَ فِيْ الدُّعَاءِ.

"*Ek qaum aisi bhi aaegi, jo dua mein hadd se tajaawuz karegi*". (Sahih Sunan Abu Dawood: H133; Sahih al-Jaame: H3671)

Tajaawuz Karne Ki Soorate'n:

Dua mein etidaa-o-mubaalagha-amezi[1] se mana farmaya gaya hai aur uski kai soorate'n hain. Masalan:

- Dua mein lafzi takallufaat qaafiya-o-saja'[2] waghaira ikhtiyaar kiye jaae'n. Jisse khushu-o-khuzoo mein farq pade. Bukhari mein Hazrat Ibne Abbas ﷺ farmate hain ke maine Nabi-e-Akram ﷺ aur Aap ﷺ ke Sahaba ﷺ ko dekha hai ke wo dua mein saja'-o-qaafiya-bandi se qatan ijtinaab kiya karte the. (Bukhari: H6337; Ma Fathul Baari: V11 P143)

- Dua mein ghair-zaroori qaide'n lagaai jaae'n, jaise hadees mein hai ke Hazrat Abdullah bin Mughaffal ﷺ ne dekha ke unke saahibzaade is tarah dua maang rahe hain ke Ya Allah! Main jannat mein safed rang ka daae'n jaanib waala mahel talab karta hoo'n. To mausoof ne roka aur farmaya: "*Dua mein aisi qaide'n aur sharte'n lagaana hadd se tajaawuz karna aur mubaalagha-amezi karna hai. Jise Quran-o-Sunnat mein mamnoo-o-naajaiz qaraar diya gaya hai*". (Ba-hawaala Ma'arif ul Quran Mufti Muhammad Shafi: V3 P579)

- Aam musalmano ke liye baddua ki jaae.

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[1] T: (اِعْتِدا) zulm-o-ziyaadati [RKT]

[2] T: (سَجْع) Tarannum ke saath sher o shayari ki tarah padhna/alfaaz adaa karna [RSB]

- Allah Ta'ala se aisi cheezo'n ka sawal kiya jaae, jo aam logo'n ke liye muzir ho'n.

- Aisi cheeze'n talab ki jaae'n jinka wo dua karne waala ahl hi nahi hai. Masalan Ambiya Kiraam ﷺ ke darajaat-o-maraatib maangna waghaira.

- Haraam kaamo'n mein Allah Ta'ala se nusrat talab karna.

- Allah Subhanahu wa Ta'ala se aisi dua-o-aarzu karna jo poori nahi ho sakti. Masalan qiyaamat tak ki zindagi, ya bashari zaroorato'n se be-niyaazi ka sawal karna waghaira.

- Chilla-chilla ka dua maangna bhi hadd se tajawuz aur mubalgha-amezi mein shumaar hota hai.

- Dua-o-ibaadat mein ghairullah ko shareek kiya jaae.

- Dua mein mubalgha ye bhi hai ke zabaan-e-risaalat-e-ma-aab ﷺ se nikli hui duao'n ko chodkar aam logo'n ki waza'-karda duaae'n jo takallufaat aur tehseen-e-ibaaraat se bhari hui ho'n wo padhte rahe'n.

- Dua mein tazarro-o-aajizi[1] ki bajaae laaparwaahi-o-taghaful ka izhaar kiya jaae. (Mahnaama Nuqoosh: V9 Seerat number P510)

⑳ Saaleh Logo'n Se Dua Ki Darkhwast Karna:

Nek-o-saaleh logo'n se unki zindagi mein dua karwana sirf jaaiz hi nahi, balke ek mustahsan fe'l hai. Kyounke is tarah qubooliyat-e-dua ki ziyada ummeed hoti hai aur phir Nabi-e-Akram ﷺ se doosro'n ka apne liya dua ki darkhwast karna sahih ahadees se saabit hai aur Sahaba Kiraam رضی اللہ عنہم Nabi ﷺ se dua karwaya karte the. (Aise waaqiaat kutub-e-hadees mein ba-kasrat maujood hain)

㉑ Maut Ki Dua Na Kare'n:

Apni maut ki dua na ki jaae, kyounke ek momin aadmi ke liye ye hargiz layaq nahi ke wo duniya ki zindagi se dil-bardaashta ho kar apne liye maut ki tamanna-o-dua kare. Is liye ke agar wo nek-o-saaleh hai to ho sakta hai ke uski nekiyo'n mein izaafa hojaae aur agar gunah-gaar-o-

[1] T: (تَضَرُّع) Girya-o-zaari, gidgidaana [RKT]

khata-kaar aur aebee-o-paapi hai to mumkin hai ke usko tauba ki taufeeq mil jaae. Aur uske gunah maaf ho jaae'n aur phir ye maut ranjeedgi-o-pareshani ka koi ilaaj bhi to nahi. Baqaul-e-Shaair:

Ab To Ghabra Ke Kehte Hain Ke Mar Jaaenge
Mar Ke Bhi Chain Na Paaya to Kidhar Jaaenge

Bukhari, Muslim, Sunan Arba aur Musnad Ahmad mein Hazrat Anas ﷺ se marwi hai ke Rasool Allah ﷺ ne irshad farmaya:

لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ مِنْ ضُرٍّ أَصَابَهُ.

"*Tum Mein se koi shakhs kisi musibat ki wajah se maut ki khwahish na kare*".

Agar zaroor hi kuch kehna chahta ho to isi hadees mein mazkoor hai ke wo is tarah dua kar sakta hai:

اللّٰهُمَّ أَحْيِنِيْ مَا كَانَتِ الْحَيْوٰةُ خَيْراً لِّيْ وَتَوَفَّنِيْ اِذَا كَانَتِ الْوَفَاةُ خَيْرًالِّيْ.

"*Aye Allah! Jab tak mere liye zindagi behtar ho, mujhe zinda rakh aur jab maut mere haq mein behtar ho to mujhe faut karde*". (Bukhari Ma Fathul Baari: V11 P155; Mukhtasar Muslim: 1884; Irwaa al-Ghaleel: 683)

㉒ Rona Aur Aansu Bahaana:

Dauraan-e-dua rona aur aansu bahaana dua ki qubooliyat ke liye muassar-tareen cheez hai. Muslim mein Hazrat Abdullah bin Amr bin al-Aas ﷺ se marwi hai ke Nabi-e-Akram ﷺ ne Surah Ibrahim mein waarid Hazrat Ibrahim ﷺ ke baare mein ye irshad-e-Ilaahi padha:

رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ ۚ وَمَنْ عَصَانِيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٦﴾

Aye Mere Paalne Waale Maabood! Unho'n Ne Bahut Se Logo'n Ko Raah Se Bhatka Diya Hai. Pas Meri Tabedaari Karne Waala Mera Hai Aur Jo Meri Nafarmani Kare To, Tu Bahut Hi Maaf Karne Aur Karam Karne Waala Hai. (Surah Ibrahim: 36)

Aur Quran-e-Kareem mein waarid Hazrat Isa ﷺ ka ye qaul padha:

اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿١١٨﴾

Agar Tu Unhe'n Saza De To Ye Tere Bande Hain Aur Agar Tu Unhe'n Maaf

Farmade To Tu Zabardast Hai, Hikmat Waala Hai. (Surah al-Maaida: 118)

Iske baad Nabi ﷺ ne apne dono haath uthaa liye aur ‘اَللّٰهُمَّ أُمَّتِیْ أُمَّتِیْ’ “*Aye Allah! Meri Ummat ko maaf karna*”, kehte gae aur rote gae.

Allah Ta’ala ne Hazrat Jibraeel ﷺ ko bheja ke tera Rabb behtar jaanne waala hai, phir bhi jaao aur poocho to sahih ke kyoun rote hain? Nabi ﷺ ne wajah bataai halaanke Allah use behtar jaanta hai. Us par Allah Ta’ala ne farmaya: Aye Jibraeel! Jaao aur kaho: Aye Muhammad ﷺ!

اِنَّا سَنُرْضِيْكَ فِیْ اُمَّتِكَ وَلَا نَسُوْءُكَ.

“*Aapki ummat ke maamle mein ham aapko raazi karenge, pareshan nahi karenge*”. (Sahih Muslim)

㉓ Duniya Mein Hi Saza Talab Na Karna:

Aadmi Allah se is duniya mein hi apne gunaho’n ki saza paane ki dua talab na kare, balke maghfirat-o-maafi maange. Nabi ﷺ ne aisi dua karne se mana farmaya hai. Chunache Muslim, Tirmizi, Nasai, Musnad Ahmad aur Al Adab al-Mufrad mein Hazrat Anas ؓ se marwi hai ke Nabi ﷺ ek sahabi ki iyaadat ke liye tashreef le gae, jo bimaari ke sabab chooze (parinde ke bacche) ki tarah kamzor ho chuke the. Nabi ﷺ ne unse poocha: “*Kya aap koi dua karte the?*” Unho’n ne jawab diya: “*Ji, haa’n. Main dua kiya karta tha ke Aye Allah! Jo saza tu mujhe aakhirat mein dena chahta hai, wo mujhe is duniya mein hi de le*”. Us par Nabi ﷺ ne farmaya:

سُبْحَانَ اللّٰهِ! لَا تُطِيْقُهُ أَوْ لَا تَسْتَطِيْعُهُ، أَفَلَا قُلْتَ: اَللّٰهُمَّ آتِنَا فِی الدُّنْيَا حَسَنَةً وَّ فِیْ الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ.

“*SubhanAllah! Tum mein itni taaqat kaha’n ke Allah ka azaab jhel sako, tum ne ye dua kyoun nahi ki*”

اَللّٰهُمَّ آتِنَا فِیْ الدُّنْيَا حَسَنَةً وَّفِیْ الْآخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ.

Aye Allah! Hame’n duniya-o-aakhirat mein neki-o-bhalai ataa farma aur hame’n naar-e-jahannam ke azaab se bachaale. (Sahih Muslim: V4 P2068 H2688; Sahih al-Jaame: V1 P973 H3597)

Iske baad Nabi ﷺ ne is sahabi ke liye Allah se dua farmai, to Allah Ta'ala ne ise shifa-o-tandrusti ataa farmai. (Muslim: V4 P2028 H2688; Sahih al-Jaame: V1 P973 H3597)

㉔ Apne aur Apne Ahl-o-Maal Ke Khilaaf Baddua Na Karna:

Apne aur apne ahl-o-maal ke khilaaf baddua na ki jaae. Chunache Muslim, Abu Dawood, Bayhaqi aur Musnad Ahmad mein Hazrat Umme Salama رضی اللہ عنہا se marwi hai ke Nabi ﷺ ne farmaya:

لاَتَدْعُوْا عَلٰى أَنْفُسِكُمْ اِلَّا بِخَيْرٍ، فَاِنَّ الْمَلَائِكَةَ يُؤَمِّنُ عَلٰى مَا تَقُوْلُوْنَ.

"*Apne khilaaf khair-o-bhalai ki dua ke siwa kuch (baddua) na kare'n. Kyounke tumhari dua-o-baddua par farishte ameen kehte hain*". (Sahih al-Jaame: V2 P1216)

Isi tarah Sahih Muslim, Abu Dawood aur Ibne Hibban mein Hazrat Jaabir رضی اللہ عنہ se marwi irshad-e-Nabawi ﷺ hai:

لَا تَدْعُوا عَلَى أَنْفُسِكُمْ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ وَ لَا تَدْعُوا عَلَى خَدَمِكُمْ وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ ، لَا تُوَافِقُوا مِنَ اللَّهِ سَاعَةً لِيُسْأَلَ فِيْهَا عَطَاءٌ فَيُسْتَجَابُ.

"*Apne khilaaf baddua na karo, apni aulaad ke khilaaf bhi baddua na karo. Apne khuddaam-o-hasham (naukaro'n) ke khilaaf bhi baddua na karo, apne maal-o-mata ke khilaaf bhi baddua na karo. Kahee'n aisa na ho ke tum Allah se ataae'n paane (qubooliyat) ki ghadi mein baddua kar baitho aur wo qubool ho jaae*". (Mukhtasar Muslim: V1 P1537; Ibne Hibban: 2411; Sahih ul Jaame: V2 P1216)

㉕ Kisi Muaiyyan Shakhs Ke Khilaaf Baddua Na Karna:

Kisi muaiyyan shakhs, hatta ke jaanwar waghaira ko bhi baddua na di jaae aur is par lanat na ki jaae. Haa'n ijmaali taur par aise logo'n ke liye baddua aur laanat jaaiz hai, jinke afaal-o-kirdaar baais-e-laanat ho'n. Jaisa ke Quran-e-Kareem mein baaz logo'n par laanat ki gai hai. Masalan Surah al-Baqara mein hai:

فَلَعْنَةُ اللّٰهِ عَلَى الْكٰفِرِيْنَ.

Kafiro'n Par Allah Ki Laanat Ho. (Surah al-Baqara: 89)

Surah Aale Imran mein hai:

ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ .[1]

Phir Ham Dua-o-Iltija Kare'n Aur Jhooto'n Par Allah Ki Laanat Bheje'n. (Surah Aale Imran: 61)

Surah al-Aaraaf mein hai:

فَاَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ اَنْ لَّعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ .

To Unme Se Ek Pukaarne Waala Pukaarega Ke Be-insaaf (zaalimo'n) Par Allah Ki Laanat Ho. (Surah al-Aaraaf: 44)

Aise hi Surah Hood mein hai:

اَلَا لَعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ .

Zaalimo'n Par Allah Ki Laanat Ho. (Surah Hud: 18)

Quran-e-Kareem mein Allah Ta'ala ki tarah hi baaz ahadees-e-sharifa mein ijmaali taur par baaz bure kartoot waalo'n par Nabi ﷺ ne bhi laanat farmai hai.

Jaise Abu Dawood, Tirmizi, Ibne Majah, Ibne Hibban, Bayhaqi aur Musnad Ahmad-o-Tayaalisi mein irshad-e-Nabawi ﷺ hai:

لَعَنَ اللّٰهُ آكِلَ الرِّبَا وَ مُوْكِلَهُ وَشَاهِدَهُ وَ كَاتِبَهُ.

"*Soodh Khaane, khilaane, iski gawahi dene aur likhne waale par Allah ki laanat ho*". (Irwa al-Ghaleel: 1336; Sahih al-Jaame: V2 P906)

Jabke Muslim-o-Musnad Ahmad mein "*Iske do (2) gawaho'n*" ka zikr hai aur uske aakhir mein hai: "هُمْ فِيْهَا سَوَاءٌ" "*Ye sab log gunah mein baraabar ke shareek hain*". (Mukhtasar Sahih Muslim: H955; Irwa al-Ghaleel: 1336; Sahih al-Jaame: V2 P907)

Aise hi Nabi-e-Akram ﷺ ne rishwat lene, rishwat dene, sharaab peene, sharaab pilaane, sharaab bechne, jis ke liye sharaab bechi jaae, sharaab nikaalne waala, jiske liye sharaab nikaali jaae, use uthakar doosri jagah pohnchaane waala aur jis tak pohnchai jaae aur uski qeemat khaane

[1] T: Urdu pdf mein yahan aakhri lafz 'الْكٰذِبِيْنَ' ki jagah ghalati se 'الْكٰفِرِيْنَ' likha hua hai, is roman edition mein use sahih kar diya gaya hai [RSB]

waala, mu'n nochne waali, girebaan chaak karne waali aur wael-o-halaakat ko pukaarne ya been[1] karne waali. (Khoobsoorti ke liye) apne baalo'n ke saath masnooi baal jodne (wig lagaane) waali. Masnooi baal judwaane (wig lagwaane) waali, soorma goodhne aur soorma gudhwaane waali, chehre ke baal ukhedne waali, chehre ke baal ukhadwaane waali, aurto'n ke kapde pehenne waala, mardo'n ke kapde pehenne waali. Mardaana chaal-dhaal ikhtiyaar karne waali, zanaana chaal dhal ikhtiyaar karne waala, chor, bicchu, halaala karne waala, halaala karwaane waala, kafan-chor mard, kafan-chor aurat, khoobsurati ke liye daanto'n mein darzee'n[2] banwaane waali. Allah ki takhleeq-o-saakht badalne waali, qabro'n ki ba-kasrat ziyarat karne waali, chehre par koi nishan banaane aur banwaane waala, yahood-o-nasaara, sahaba ﷺ ko gaali dene waala, waalidain ko gaali dene waala, ghairullah ke liye zibaah karne (chadhaawe chadhaane) waala, bidati ko panaah dene waala, zameen ke nishanaat-e-taqseem (burjiyaa'n) mitaane (badalne) waala aur jaanwar ka musla karne (uske naak kaan waghaira kaatne) waala.

Ye sab wo log aur ashiya hain, jinhe'n do-ek (2-1) nahi, kam-o-besh 26 sahih ahadees mein Nabi ﷺ ne laanat farmai hai. (In tamaam umoor se mutalliqa tamaam ahadees Sahih al-Jaame: V2 P906-910 mein dekhi ja sakti hai)

Lihaaza kisi ka naam liye baghair mahez kisi fe'l-o-kartoot ki bina par aise karne waalo'n ko laanat ki ja sakti hai, warna nahi. Kyounke insaan to insaan hai. Muslim mein hai ke Nabi ﷺ ne to ek aurat ko ek oontni par laanat karte suna to uske is fe'l par nakeer karte hue farmaya:

خُذُوْا مَا عَلَيْهَا وَدَعُوْهَا، فَإِنَّهَا مَلْعُوْنَةٌ.

"*Oontni par se samaan utaarlo aur use chod-do, us par laanat ki ja chuki hai*". (Sahih Muslim)

Is hadees ke aakhr mein raawi-e-hadees Hazrat Umran bin Hussain ﷺ farmate hain ke ke main goya ab bhi us ontni ko dekh raha hoo'n, jo logo'n ke ma-bain dhutkaari hui phir rahi hai aur koi use lene ke liye taiyyaar nahi. Jabke Abu Dawood, Tirmizi, Ibne Hibban, Mojam Tabarani

[1] بَيْن
[2] درزين

Kabeer aur Bayhaqi mein Nabi ﷺ ka irshad hai:

لَا تَلْعَنِ الرِّيْحَ فَإِنَّهَا مَأْمُوْرَةٌ.

"*Hawa ko laanat na karo, ye to Allah hukm-e-Ilaahi ke taabe hai*". (Sahih al-Jaame: V2 P1241; As Sahiha: 527)

Aur ye laan-taan ka rawaiyya bahut hi bura hai aur uske aadi shakhs ko apne aap par control karna chaahiye, kyounke isi zikr ki gai hadees mein Nabi ﷺ ne faramaya:

وَ اِنَّهُ مَنْ لَعَنَ شَيْئاً لَيْسَ لَهُ بِأَهْلٍ رَجَعَتِ اللَّعْنَةُ عَلَيْهِ.

"*Agar kisi ne kisi cheez par laanat ki, magar wo us laanat ki mustahiq na ho, to wo laanat usi laanat karne waale shakhs par laut aati hai*". (Hawaala-jaat saabiqa)

㉖ Gaali Na Dena:

Yahee'n ye bhi arz karte jaae'n ke baaz logo'n ko laanat malaamat ki aur baaz ko uski to nahi, albatta gaali-galoch karne ki badi aadat hoti hai. Qadam-ba-qadam, lamha-ba-lamha har-kas-o-naakas ko gaaliya'n diye chale jaate hain. Jabke kisi musalman ko gaali dena sakht gunah hai. Jaisa ke Bukhari-o-Muslim, Tirmizi-o-Nasai, Ibne Majah-o-Musnad Ahmad aur Mojam Tabarani Kabeer mein Nabi ﷺ ka irshad hai:

سِبَابُ الْمُسْلِمِ فَسُوْقٌ وَقِتَالُهُ كُفْرٌ.

"*Kisi musalman ko gaali dena fisq (gunah kabira) aur usse qitaal-o-jung (ladaai) karna kufr hai*". (Mukhtasar Muslim: 66; Sahih al-Jaame: V1 P673)

Aur Musnad Bazzaar mein hasan darja ki sanad se marwi hadees mein irshad-e-Nabawi ﷺ hai:

سَابُّ الْمُؤْمِنِ كَالْمُشْرِفِ عَلَى الْهَلَكَةِ.

"*Momin ko gaali dene waala us shakhs ki tarah hai, jo halaakat ke kinaare par khada ho*". (Sahih al-Jaame: V1 P671; As Sahiha: 1878)

Momin musalman to bahut qadar-o-manzilat waala hota hai. Nabi ﷺ ne to kai maamooli-maamooli cheezo'n ko gaali dene se bhi manaa farmaya hai. Masalan murgh ko gaali dene se bhi roka hai, jaisa ke Abu Dawood mein sahih sanad se marwi irshad-e-Nabawi ﷺ hai:

لَا تَسُبُّوْا الدِّيْكَ، فَإِنَّهُ يُوْقِظُ لِلصَّلٰوةِ.

"*Murgh ko gaali mat diya karo, ye namaz (e-fajr) ke liye uthaata (bedaar karta) hai*". (Mishkat: 4136; Sahih al-Jaame: V2 P1222)

Aur Muslim mein irshad-e-Nabawi ﷺ hai:

لَا تَسُبُّوْا الدَّهْرَ، فَإِنَّ اللّٰهَ هُوَ الدَّهْرُ.

"*Zamaane ko gaali mat do, kyounke Allah Ta'ala khud zamana hai*". (Mukhtasar Muslim: 814)

Aur Bukhari-o-Muslim, Abu Dawood aur Musnad Ahmad ki ek hadees-e-qudsi mein irshad-e-Nabawi ﷺ hai:

قَالَ اللّٰهُ تَعَالٰى: يُؤْذِيْنِيْ ابْنُ آدَمَ، يَسُبُّ الدَّهْرُ وَأَنَا الدَّهْرُ بِيَدِيْ الْأَمْرَ، أُقَلِّبُ الْلَّيْلُ وَ النَّهَارَ.

"*Allah Ta'ala ne farmaya hai: Ibne Adam mujhe aziyyat pohnchata hai, zamane ko gaaliya'n deta hai, halaanke zamana main hoo'n, saara maamla mere haath mein hai aur din raat ko main badalta hoo'n*". (As Ssahiha: 531; Sahih al-Jaame: V2 P77800)

Aise hi baaz dafa aadmi bukhشar se tang aakar use bhi gaali-galoch karne lagta hai. Halaanke Al Adab al-Mufrad, Muslim, Mustadrak Haakim aur Tabaqaat Ibne Saad mein Hazrat Jaabir ؓ bayan karte hain ke Nabi ﷺ Hazrat Umme Saaib ya Umme Musaib ؓ ke yaha'n tashreef le gae, jo ke bimaar thee'n. Unki khair daryaaft ki to wo kehne lagee'n:

اَلْحُمّٰى لَا بَارَكَ اللّٰهُ فِيْهِ.

"*Ye bukhaar hai (jo jaan hi nahi chod raha) Allah is mein barkat na farmae*".

Us par Nabi ﷺ ne farmaya:

لَا تَسُبِّيْ الْحُمّٰى، فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِيْ آدَمَ كَمَا يُذْهِبُ الْكِيْرُ خَبَثَ الْحَدِيْدِ.

"*Bukhaar ko gaali mat do, ye bani Adam ki khatao'n ko you'n baha le jaata hai, jis tarah aag ki bhatti lohe ke mael-kuchael (zang) ko jala deti hai*". (Mukhtasar Muslim: 1469; As Sahiha: 1215; Sahih al-Jaame: V2 P1223)

Aur phir ye sab cheeze'n (murgh-o-bukhaar waghaira) to Allah ke taabe farmaa'n hain aur ye gaali to aisa fe'l hai ke Nabi ﷺ ne Allah ke nafarman

shaitaan ko bhi gaali dene se mana farmaya hai. Chunache Musnad al-Firdaus Delmi, Fawaaed Itmaam aur Fawaaed al-Mukhllas mein sahih sanad ke marwi hai. Hazrat Abu Huraira ﷺ bayan karte hain ke Nabi ﷺ ne farmaya:

لَا تَسُبُّوْا الشَّيْطَانَ وَتَعَوَّذُوْا بِاللّٰهِ مِنْ شَرِّهِ.

"*Shaitan ko gaali mat do, balke uske shar se Allah ki panah maanga karo*". (As Sahiha: 2422; Sahih al-Jaame: V2 P1223)

Gharz gaali dena apni hi zabaan kharab karna aur apne hi naama-e-amaal ko siyaah karne waali baat hai, lihaaza usse bachna chaahiye.

㉗ Dua Ke Aakhir Mein Ameen Kahe'n:

Dua ke aakhir mein dua karne waala khud bhi ameen kahe, jaisa ke Mustadrak Haakim mein Hazrat Umme Salama ﷺ se marwi hai:

أَنَّ النَّبِيَّ ﷺ أَمَّنَ فِيْ دُعَائِهِ.

"*Nabi ﷺ ne apni dua ke baad ameen kahi*". (As Sahiha: 2422; Sahih al-Jaame: V2 P1223)

㉘ Dua (khusoosan qunoot) Ke Baad Chehre Par Haath Na Pherna:

Ab in aadaab-e-dua ke aakhir mein ye baat bhi zehen-nasheen kar le'n, balke ise athaeeswaa'n (28th) adab samajh le'n ke namaz ke dauran masalan dua-e-qunoot-e-witr aur qunoot-e-naazila ke baad chehre par haatho'n ko pherne ka kisi sahih-o-sareeh hadees se pata nahi chalta. Albatta namaz ke baahar chehre par haatho'n ko pherne ka pata dene waali baaz riwayaat milti hain. Lekin wo sab bhi zaeef hain. Agarche baaz salaf-o-saaliheen se namaz ke bahar dua ke baad mu'n par haath pherne ka pata chalta hai❶ aur ehtiyaat isi mein hai ke baad-az-dua chehre par haath na phere jaae'n.

❶ (Tafseel ke liye dekhiye Buloogh ul Maraam li Haafiz Ibne Hajar; Tehqeeq Mishkat: V2 P696; Irwa al-Ghaleel lil Albani: V2 P178-182)

Auqaat-e-Ijaabat-e-Dua

You'n to Allah Ta'ala har waqt-o-har aan apne bando'n ki dua-o-faryaad

ko sunta aur unki duao'n ko qubool karta hai. Lekin kuch khaas auqaat aise bhi hain, jin mein duaae'n bahut jald qubool ho jaati aur apna asar khoob dikhaati hain. Jin mein se baaz auqaat ham zikr karne ja rahe hain:

① Haalat-e-Sajda:

Sajda ki haalat mein ki gai dua ko Allah Ta'ala bahut jald qubool karta hai, jaisa ke Muslim, Abu Dawood, Nasai, Bayhaqi, Abu Awaana aur Musnad Ahmad mein Hazrat Abu Huraira ﷺ se marwi hai ke Nabi-e-Akram ﷺ ne farmaya:

أَقْرَبُ مَا يَكُوْنُ الْعَبْدُ مِنْ رَّبِهِ وَهُوَ سَاجِدٌ فَاكْثِرُوْا الْدُّعَاءَ.

"*Sajde mein banda apne Rabb ke bahut ziyada nazdeek ho jaata hai, to ziyada duaae'n maanga karo*". (Sahih Sunan Abu Dawood: V1 P166; Al Irwa al-Ghaleel: 456; Sahih al-Jaame: V1 P259)

Aise hi Hazrat Abdullah bin Abbas ﷺ se Muslim-o-Abu Dawood, Nasai-o-Ibne Majah aur Musnad Ahmad mein riwayat hai ke Rasool Allah ﷺ ne farmaya:

وَ أَمَّا الْسُّجُوْدُ فَاجْتَهِدُوْا فِيْ الْدُّعَاءِ فَقَمِنٌ أَنْ يُّسْتَجَابَ لَكُمْ.

"*Sajdo'n mein dua karne ki koshish karo, ziyada qareeb hai ke tumhari ye dua qubool karli jaae*". (Sahih al-Jaame as-Sagheer: V1 P536)

② Har Raat Ki Ek Makhsoos Saa-at:

Sahih Muslim aur Musnad Ahmad mein Hazrat Jaabir ﷺ se marwi farman-e-Rasool ﷺ hai:

إِنَّ فِي اللَّيْلِ لَسَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ ، يَسْأَلُ اللهَ تَعَالَى فِيهَا خَيْراً مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ وَذَالِكَ كُلَّ لَيْلَةٍ.

"*Raat mein ek ghadee aisi hai, ke duniya-o-aakhirat ki jis bhi bhalai ka sawaal musalman banda isme kare, usey Allah Ta'ala zaroor poora karega aur ye ghadee har raat mein hoti hai*". (Sahih al-Jaame as-Sagheer: V1 P427)

③ Aadhi Raat Ko:

Aadhi raat ko bhi qubooliyat-e-dua ka waqt hai, kyounke Hazrat Usman

bin Abil Aas as-Saqafi ﷺ se Mojam Tabarani Ausat mein riwayat hai ke Rasool Allah ﷺ ne farmaya:

تُفْتَحُ أَبْوَابُ السَّمَاءِ نِصْفَ اللَّيْلِ ، فَيُنَادِي مِنَادٍ. هَلْ مِنْ دَاعٍ فَيُسْتَجَابُ لَهُ ؟ هَلْ مِنْ سَائِلٍ فَيُعْطَى ؟ هَلْ مِنْ مَكْرُوبٍ فَيُفْرَجُ عَنْهُ ؟ فَلَا يَبْقَى مُسْلِمٌ يَدْعُوْ بِدَعْوَةٍ إِلَّا اسْتَجَابَ اللّٰهُ عَزَّ وَجَلَّ لَهُ، إِلَّا زَانِيَةٌ تَسْعَى بِفَرْجِهَا أَوْ عَشَاراً.

"*Aadhi raat ko asmano ke darwaze khulte hain aur ek munaadi karne waala elaan karta hai: Kya koi dua karne waala hai, ke iski dua qubool ki jaae? Kya koi sawal karne waala hai, ke isey ataa kiya jaae? Kya koi mubtala-e-karb-o-balaa hai, ke iski mushkil asaan ki jaae? Koi musalman aisa baaqi na rahega, ke jo dua kare aur uski dua qubool na ho. Siwaae is zaane aurat ke jo apni sharam-gaah se dhanda karti hai, ya phir jo musalmano se 10 feesadi (Jabari gunda tax) wasool karta hai*". (Silsila Ahadees as Sahiha: V3 P62)

④ Raat Ka Aakhri Tihaai Hissa:

Qubooliyat-e-dua-o-munajaat ka chautha waqt raat ka aakhri tihaai hissa hai aur raat ghuroob-e-aftaab se lekar subh-e-saadiq hone tak ka naam raat hai. Andaaze se uske 3 hisse karke aakhir ka tihaai hissa tahajjud padhne aur dua-o-munajaat ki qubooliyat ka waqt hai. Jaisa ke Bukhari, Muslim, Abu Dawood, Tirmizi, Ibne Majah aur Musnad Ahmad mein Hazrat Abu Huraira ﷺ se riwayat hai ke risaalat ma-aab ﷺ ne irshad farmaya:

يَنزِلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِيْنَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرِ ، فَيَقُولُ : مَنْ يَدْعُونِي فَأَسْتَجِيبُ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيهِ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرُ لَهُ.

"*Hamara parwardigaar har raat ke aakhri hissa mein asmaan-e-duniya par aakar farmata hai: Koi hai, jo mujhse dua kare? Main uski dua ko qubool karu'n. Koi mujhse maangne waala hai? Main usko doo'n. Koi rozi ka talabgaar hai? jo mujhse rozi maange aur main use rozi doo'n. Koi hai jo mujhse gunaho'n ki maafi maange? Aur main uske gunah maaf karu'n*". (Bukhari Ma Fathul Baari: V11 P133; Mukhtasar Muslim: 1880; Sahih al-Jaame: V2 P1357)

Ek doosri riwayat Hazrat Amr bin Anbasa ﷺ se Sunan Nasai, Tirmizi,

Sahih Ibne Khuzaima aur Mustadrak Haakim mein marwi hai, jis mein hai ke Rahmatul-lil-Aalameen ﷺ ne farmaya:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ فِيْ جَوْفِ اللَّيْلِ الْآخِرِ، فَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللهَ تِلْكَ السَّاعَةِ فَكُنْ.

"*Raat ke aakhri hissa mein Allah Ta'ala bande ke qareeb-tar hota hai. Agar tum mein himmat ho to tum Allah ka zikr karne waalo'n mein se shumaar ho sako to (us waqt zikr karke) un mein se ho jaao*". (Tirmizi; Sahih al-Jaame: V1 P259; Mishkat: 1229; Sahih al Azkaar: P73)

⑤ Raat Ko Achaanak Bedari Ke Waqt:

Raat ko koi shakhs achanak neend se bedar ho jaae to aise mein maangi gai dua ko bhi Allah qubool farmata hai. Chunache Abu Dawood, Ibne Majah, Musnad Ahmad aur Tiyaalsi mein Hazrat Maaz ﷺ se marwi irshad-e-Nabawi ﷺ hai:

مَا مِنْ مُسْلِمٍ يَبِيتُ عَلَىٰ ذِكْرٍ طَاهِراً، فَيَتَعَارُّ مِنَ اللَّيْلِ فَيَسْأَلُ اللهَ تَعَالَىٰ خَيْراً مِّنْ أَمْرِ الدُّنْيَا وَ الْآخِرَةِ إِلَّا أَعْطَاهُ اِيَّاهُ.

"*Jo insaan wazu ki haalat mein zikr-e-Ilaahi karta hua sue aur raat ke kisi waqt bedaar ho jaae aur aise mein Allah Ta'ala se duniya-o-aakhirat ki bhalaiyo'n mein se jo kuch bhi maange to Allah use wo cheez ataa farma deta hai*". (Sahih al-Jaame: V2 P1003; Sahih ut Targheeb: 597; Mishkat: 1215)

Aise hi Hazrat Ubaada bin Saamit ﷺ se Bukhari, Abu Dawood aur Tirmizi mein marwi hai ke Nabi-e-Akram ﷺ ne irshad farmaya: "*Jo shakhs raat mein bedar ho jaane par ye dua padhe*"

لَآ إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْ قَدِيرٌ، اَلْحَمْدُ لِلّٰهِ وَ سُبْحَانَ اللهِ وَلَا إِلٰهَ إِلَّا اللهُ وَ اللهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

Allah ke siwa koi maabood-e-bar-haq nahi, wo akela hai. Uska koi shareek nahi. Saari baadshahi aur har tarah ki taareefe'n usi ke liye hain aur wo har cheez par qaadir hai. Har qism ki taareefe'n Allah ke liye hain aur wo paak hai aur Allah ke siwa koi ibaadat ke laayaq nahi hai aur Allah sabse bada hai aur uski taufeeq ke siwa neki karne ki aur usi ki madad ke siwa buraai se bachne ki mujh mein koi taaqat nahi hai

Aur phir 'اَللّٰهُمَّ اغْفِرْلِیْ' *Allahumaghfirli* kehte hue Allah se bakhshish talab kare ya akoi bhi dua kare to uski dua qubool ki jaati hai aur wo uth kar wazu kare aur namaz adaa kare to uski namaz bhi qubool hogi. (Sahih al-Jaame: V1 P235 shawaahid ke saath Hasan ke darja ko poho'nch jaati hai; As Sahiha: 1469)

⑥ Azaan Ke Waqt:

Duao'n ki qubooliyat ka chattha waqt wo hai, jab kisi namaz ke liye azaan ho. Chunache Abu Dawood, Mustadrak Haakim aur Sahih Ibne Hibban mein Hazrat Sahal bin Saad ﷺ se marwi hai ke Rasool Allah ﷺ ne irshad farmaya:

ثِنْتَانِ لَا تُرَدَّانِ : الدُّعَاءُ عِندَ النِّدَاءِ وَ وَقْتَ الْمَطَرِ وَ عِنْدَ الْبَأْسِ حِيْنَ يُلْحِمُ بَعْضُهُمْ بَعْضاً.

"*2 waqto'n mein dua radd nahi ki jaati: Azaan ke waqt aur baشrish ke dauran aur ghamsaan ki jung mein, jab dushman se guttham guttha hua jaae*". (Sahih al-Jaame: V1 P590; As Sahiha: 1469; Sahih at Targheeb: 262)

Jabke Musnad Abu Yaala, Tayaalsi aur Al Mukhtaarah liz Ziya mein Hazrat Anas ﷺ se marwi hadees mein hai:

إِذَا نُودِيَ بِالصَّلَواةِ فُتِحَتْ أَبْوَابُ السَّمَاءِ، وَ أُسْتُجِيبَ الدُّعَاءُ.

"*Jab namaz ke liye azaan di jaae to aasman ke darwaze khol diye jaate hain aur dua qubool ki jaati hai*". (Sahih al-Jaame: V1 P203; As Sahiha: 1413)

⑦ Namaz Ki Takbeer (Iqaamat) Ke Waqt:

Musnad Shafai aur Maarifa as-Sunan wal Asaar lil Bayhaqi mein Makhool se mursalan marwi irshad-e-Nabawi ﷺ hai:

أُطْلُبُوا اِسْتِجَابَةَ الدُّعَاءِ عِنْدَ الْتِقَاءِ الْجُيُوشِ، وَإِقَامَةِ الصَّلوٰةِ، وَ نُزُوْلِ الْغَيْثِ.

"*Allah Ta'ala se ghamsaan ki ladaai ke dauran aur namaz ki iqaamat ke waqt aur dauran-e-baarish dua kare'n, qubool hoti hai*".

⑧ Azaan-o-Iqaamat Ke Darmiyan:

Abu Dawood, Tirmizi, Nasai, Ibne Khuzaima, Ibne Hibban aur Musnad Ahmad mein Hazrat Anas ﷺ se marwi irshad-e-Nabawi ﷺ hai:

لَا يُرَدُّ الدُّعَاءُ بَيْنَ الْآذَانِ وَ الْإِقَامَةِ، قَالُوا : مَاذَا نَقُولُ يَا رَسُولَ اللّٰهِ ﷺ ؟ قَالَ : سَلُوا اللّٰهَ الْعَافِيَةَ فِي الدُّنْيَا

وَ الْآخِرَةِ.

"*Azaan-o-iqaamat ke darmiyan dua qubool ki jaati hai. Sahaba Kiraam ﷺ ne poocha: Aye Allah ke Rasool ﷺ! Ham Allah se kya maange'n? Aap ﷺ ne farmaya: Allah Ta'ala se duniya-o-aakhirat mein aafiyat ka sawal kare'n*". (Musnad Ahmad: V3 P199 [ba-sanad Hasan]; Al Irwa al-Ghaleel: 224; Takhreej al-Kalim at Taiyyib lish-Shaikh Arnaout: 73; Sahih al-Azkaar: P55)

Jabke Abu Dawood mein hai:

اَلدُّعَاءُ بَيْنَ الْآذَانِ وَ الْإِقَامَةِ مُسْتَجَابٌ فَادْعُوهُ.

"*Azaan-o-iqaamat ke darmiyan dua qubool ki jaati hai. Lihaaza dua maanga karo*". (Sahih Sunan Abu Dawood: V1 P105)

Aur Mustadrak Haakim ke alfaaz ye hain:

اَلدُّعَاءُ مُسْتَجَابٌ بَيْنَ الْآذَانِ وَ الْإِقَامَةِ.

"*Azaan-o-iqaamat ke darmiyan dua qubool ki jaati hai*". (Sahih al-Jaame: V1 P641)

⑨ Lailatul Qadr Mein:

Wo auqaat aur mawaaqe jin mein duaae'n jaldi qubool hoti hain, un mein se hi nawwaa'n (9th) mauqa Lailatul Qadr hai. Aur lailatul qadr ramzan ke aakhri ashrah ki taaq raato'n mein se ek raat hai. Jiski ahmiyat-o-fazilat ke baare mein Quran ki ek mukammal surah, Surah al-Qadr naazil hui hai. jis mein irshad-e-Ilaahi hai:

اِنَّاۤ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ۚ﴿۱﴾ وَمَاۤ اَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ۙ﴿۲﴾ لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ ؕ﴿۳﴾ تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ۙ﴿۴﴾ سَلٰمٌ ۛ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ﴿۵﴾

Hamne Is (Quran) Ko Shab-e-Qadr Mein Naazil (karna shuru) Kiya Aur Aap ko Kya Maaloom Hai Ke Shab-e-Qadr Kya Hai? Shab-e-Qadr Hazaar Mahino'n Se Behtar Hai. Farishte Aur Rooh ul Ameen Us Mein Apne Rabb Ke Izn Se Har Hukm Lekar Utarte Hain. Ye Raat Tulu-e-Fajr Tak Saraasar Salamati Hai. (Surah al-Qadr: 43)

Jabke Bukhari, Abu Dawood, Tirmizi aur Nasai mein Hazrat Abu Huraira ؓ se marwi irshad-e-Nabawi ﷺ hai:

مَنْ قَامَ لَيْلَةَ الْقَدْرِ ايْمَانًا وَّاِحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

"*Jisne lailatul qadr mein Allah par imaan rakhte hue aur uski raza ke husool ke liye qiyaam kiya, uske saabiqa tamaam gunah bakhshe gae*". (Sahih al-Jaame: V2 P1100)

Ummul Momineen Hazrat Ayesha Siddiqa ﵂ ne Nabi-e-Akram ﷺ se sawal kiya: "*Ya Rasool Allah ﷺ! agar shab-e-qadar maaloom ho jaae to phir kya kahoo'n? Nabi-e-Akram ﷺ ne farmaya ye dua karna*":

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تَحِبُّ الْعَفْوَ، فَاعْفُ عَنِّيْ.

"*Aye Allah tu maaf karne waala hai aur maaf karne ko pasand farmata hai, mujhe bhi maaf farmade*". (Mishkat: 2091)

⑩ Jihad Mein Ghamsaan Ki Ladaai Ke Waqt:

Duao'n ki qubooliyat ka daswaa'n (10th) mauqa wo waqt hai, jab koi musalman kaafiro'n se bar-sar-e-paekaar[1] ho aur ghamsaan ki jung chal rahi ho. Aise mein mujahideen-e-islam ki duaae'n bhi Allah Ta'ala qubool karta hai. Isi silsila mein Kitab al-Umm lish Shafai aur Maarifa as-Sunan wal Aasaar lil Bayhaqi mein hai ke Rasool Allah ﷺ ne irshad farmaya:

أُطْلُبُوْا اِسْتِجَابَةَ الدُّعَاءِ عِنْدَ الْتِقَاءِ الْجُيُوْشِ.

"*Allah Ta'ala se ghamsaan ki jung ke waqt dua kare'n*". (Sahih al-Jaame: V1 P235; Silsila Ahadees as Sahiha: V3 P453)

Ek aur doosri hadees Abu Dawood, Ibne Hibban aur Mustadrak Haakim mein hai, iske alfaaz ye hain:

عِنْدَ الْبَأْسِ حِيْنَ يُلْحِمُ بَعْضُهُمْ بَعْضاً.

"*Ladaai ke waqt jab ke wo ghamsaan ki ho rahi ho*". (Sahih at Targheeb wat Tarheeb: V1 P180; Sahih al-Jaame: V1 P590)

⑪ Jihad Mein Safe'n Baandhte Waqt:

Dauran-e-jihad jab mujahideen ki saff-bandi ki ja rahi ho. Us waqt bhi duaae'n qubool hoti hain. Chunaache Mojam Tabarani Kabeer mein

[1]

Hazrat Sahal bin Saad ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya:

سَاعَتَانِ تُفْتَحُ فِيْهَا أَبْوَابُ السَّمَآءِ وَقَلَّمَا تُرَدُّ عَلٰى دَاعٍ دَعْوَتَهُ عِنْدَ حُضُوْرِ النِّدَاءِ لِلصَّلٰوةِ وَالصَّفِّ فِيْ سَبِيْلِ اللّٰهِ.

"*Do (2) saa-ate'n aisi hain, jin mein kisi dua karne waale ki dua radd nahi ki jaati (ek us waqt) jab namaz ke liye azaan (ya iqaamat) kahi ja rahi ho. Doosri maidan-e-jihad mein mujahideen ki saff mein khade hone ke waqt*". (Sahih at Targheeb wat Tarheeb: V1 P180)

⑫ Baarish Ke Waqt:

Duao'n ki qubooliyat ka baarahwaa'n (12th) mauqa wo waqt hai jab aasmaan se baraan-e-rahmat ka nuzool, yaane barish ho rahi ho. Jaisa ke Abu Dawood aur Mustadrak Haakim mein irshad-e-Nabawi ﷺ hai:

ثِنْتَانِ لَا تُرَدَّانِ: اَلدُّعَآءُ عِنْدَ النِّدَآءِ وَ وَقْتَ الْمَطَرِ.

"*Do (2) waqto'n ki dua radd nahi ki jaati, azaan ke waqt aur baarish ke dauran*". (Sahih al-Jaame: V1 P590; Sahih at Taregheeb: 262; As Sahiha: 1469)

Jabke Kitab al-Umm lil Shafai aur Maiarefa as-Sunan wal Aasaar lil Bayhaqi waali riwayat mein '*waqt al-matari*' 'وَقْتَ الْمَطَرِ' ki bajaae '*wa nuzool al ghaith*' 'وَنُزُوْلِ الْغَيْثِ' hai, yaane "*dauran-e-baarish*". (Sahih Jaame Sagheer: V1 P235; As Sahiha: V3 P453)

⑬ Juma Ke Din Ki Ek Khaas Ghadi:

Qubooliyat-e-dua ke mauqa mein se 13th mauqa jumatul Mubarak ka din aur uski bhi ek khaas ghadi hai. Bukhari-o-Muslim mein Hazrat Abu Huraira ﷺ se marwi hai ke Nabi-e-Akram ﷺ ne irshad farmaya:

اِنَّ فِيْ الْجُمْعَةِ لَسَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللّٰهَ فِيْهَا خَيْراً اِلَّا أَعْطَاهُ اِيَّاهُ.

"*Juma ke din ek ghadi aisi hai, ke jo aadmi is mein Allah se sawaal kare, Allah Ta'ala uski wo dua qubool farmata hai*". (Bukhari; Sahih ul Azkaar: P53)

Aur Sahih Muslim mein ye alfaaz bhi hain:

وَهِيَ سَاعَةٌ خَفِيْفَةٌ.

"*Aur wo ek choti si ghadi hai*". (Sahih ul Azkaar: P54)

Wo saa-at ya ghadi juma ke din kis waqt hai? Uska faisla hatmi-taur-par[1] to nahi kiya ja sakta. Albatta Imam Ahmad ﷺ ka qaul hai:

أَكْثَرُ الْأَحَادِيْثِ فِيْ السَّاعَةِ الَّتِيْ تُرْجٰى فِيْهَا اِجَابَةُ الدَّعْوَةِ اِنَّهَا بَعْدَ صَلٰوةِ الْعَصْرِ وَتُرْجٰى بَعْدَ زَوَالِ الشَّمْسِ.

"*Us ghadi ke baare mein aksar ahadees se pataa chalta hai ke ye asr ke baad hai aur ye ummeed hai ke wo zawaal-e-aftaab ke baad (yaane ba-waqt-e-juma) hai*". (Sunan Tirmizi: V2 P361; Sahih ul Azkaar: P54-55)

⑭ Juma Ki Raat:

Jin mawaaqe par duaae'n jald qubool hoti hain, un mein se hi jumeraat-o-juma ki darmiyani raat bhi hai. Chunache Sunan Tirmizi mein Hazrat Ali ؓ farmate hain ke Allah ke Rasool ﷺ ne irshad farmaya:

اِنَّ فِيْ لَيْلَةِ الْجُمُعَةِ سَاعَةٌ، اَلدُّعَآءُ فِيْهَا مُسْتَجَابٌ.

"*Juma ki raat mein ek ghadee aisi hai, jis mein dua qubool ki jaati hai*". (Sunan Tirmizi [ba-hawaala Sahih al-Azkaar: P54])

⑮ Farz Namaz Ke Baad:

Tirmizi mein hai ke Nabi ﷺ se sawal kiya gaya ke dua kab jald qubool hoti hai? to Aap ﷺ ne farmaya:

جَوْفَ الْلَّيْلِ الْآخِرِ وَدُبُرَ الْصَّلٰوةِ الْمَكْتُوْبَةِ.

"*Raat ke aakhri hissa mein aur farz namazo'n ke baad*". (Sunan Tirmizi ma Tohfatul Ahwazi: V9 P331; Sahih Sunan Tirmizi: 2782)

Aur '*dubura as-salaati*' 'دُبُرَ الْصَّلٰوةِ' namaz ke peeche se muraad ek to yehi hai ke salam pherne ke baad ka waqt ho, jabke is lafz mein ye gunjaaish bhi maujood hai ke isse namaz ke aakhri hissa mein yaane tasshahud-o-durood shareef ke baad dua karna muraad ho. Aur us hissa mein Nabi ﷺ ka baaz ahem duao'n ka iltizaam karna saabit bhi hai, jaisa ke:

اَللّٰهُمَّ اِنِّيْ أَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ... الخ.

Waali dua hai. Aur ye nazariya Shaikh ul Islam Imam Ibne Taimiyya ؒ aur unke ham-khayaal ulama ka hai. (Dekhiye: Zaad ul Ma-aad li Ibn al-Qaiyyim: V1 P249. Is mauzoo par Maulana Hakeem Imaduddin [Quetta] ki kitab At Tehqeeq-ul-Hasan Fee

[1]

Nafi ad-Dua al-Ijtimaai Baad al-Faraaiz-was-Sunan ek mufeed koshish hai. *Fa jazallahu khaira*. Aur isi mauzoo par ek risaala Maulana Zafar-ul-Hasan Madani (Sharja) ka bhi hai)

Aur agar pehle aam maane ko bhi liya jaae, jabke Nuzool-ul-Abraar mein ise hi tarjeeh di gai hai to us waqt bhi namazi ko mahez infiraadi taur par hi dua karni chaahiye. Kyounke farz namazo'n ke baad haath uthakar Imam-o-mukhtadi ka ijtimaai taur par dua karne ka iltizaam-o-paabandi aur baqaedgi karna Nabi-e-Akram ﷺ, Aap ke Sahaba رضي الله عنهم aur aimma-e-deen رحمهم الله se saabit nahi hai. Lihaaza us andaaz se ijtinaab-o-gurez karna chaahiye.

⑯ Tilaawat-e-Quran Ke Baad:

Musnad Ahmad-o-Tirmizi mein Hazrat Imran bin Hussain رضي الله عنه se marwi hadees-e-Nabawi ﷺ hai:

مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللهَ بِهِ، فَإِنَّهُ سَيَجِيءُ أَقْوَامٌ يَقْرَؤُوْنَ الْقُرآنَ يَسْأَلُوْنَ بِهِ النَّاسَ.

"*Jab quran padho to Allah Ta'ala se dua mango, kuch aise log bhi paeda honge, jo quran padh kar logo'n se sawaal karenge*". (Silsila Ahadees as Sahiha: V1 P461)

⑰ Musalmano Ke Deeni Ijtima Ke Dauraan:

Sahih Muslim mein Rasool Allah ﷺ ka irshad hai:

لَا يَقْعُدُ قَوْمٌ يَذْكُرُوْنَ اللهَ اِلَّا حَفَّتْهُمُ الْمَلَآئِكَةُ وَ غَشِيَتْهُمُ الرَّحْمَةُ وَ نَزَلَتْ عَلَيْهِمُ السَّكِيْنَةُ وَذَكَرَهُمُ اللهُ فِيْمَنْ عِنْدَهُ.

"*Jab koi qaum kisi jagah baith kar Allah ka zikr karti hai, to farishte unhe'n (us ijtema ko) dhaanp lete hain aur un par rahmat-e-Ilaahi saaya-figan ho jaati hai aur un par sakinat ka nuzool hota hai. Aur Allah unka zikr apne paas waali makhluqaat (farishto'n) mein karta hai*". (Sahih Muslim (ba-hawaala) Sahih ul Azkaar: P57)

⑱ Arfa Ke Din:

Duao'n ki qubooliyat ka 18th mauqa yaum-e-arfa hai. Kyounke 9th Dhul Hijja nihayat mubarak-o-makhsoos din hai. Tirmizi mein Hazrat Ibne Umar رضي الله عنه se marwi irshad-e-Nabawi ﷺ hai: "*Behtareen dua yaum-e-arafa ki dua hai aur behtareen zikr-o-dua, jo maine aur mujhse qabl ambiya ne ki hai wo ye hai*":

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

"*Allah ke siwa koi maabood nahi, wo akela hai, uska koi shareek nahi, usi ki baadshahi hai aur usi ki taareef hai aur wo har cheez par qaadir hai*". (Mishkat: V2 P797 Shaikh Albani ne shaahid ki bina par ise Hasan qaraar diya hai)

Hazrat Saalim bin Abdullah bin Umar ﷺ ne arfa ke din ek aadmi ko dekha ke wo logo'n se sawal kar raha hai, to unho'n ne us ko zajar-o-tobeekh[1] karte hue farmaya:

يَا عَاجِزُ! فِيْ هَذَا الْيَوْمِ تَسْأَلُ غَيْرَ اللّٰهِ عَزَّوَجَلَّ.

"*Aye be-himmat insان! Tum aaj bhi ghairullah se maang rahe ho*". (Al Azkaar an-Nabawiyya: P147)

⑲ Sehri Ke Waqt:

Qubooliyat-e-dua ke auqaat mein se hi unneeswaa'n (19th) waqt sehri hai aur sehri raat ka aakhri chattha (⅙) hissa hota hai. Us waqt dua-o-istighfaar karna momin-o-muttaqeen ki alaamat hai. Jaisa ke Surah ad-Dhaariyaat mein ahle jannat ka tazkira karte hue Allah Ta'ala ne unke aamaal ka zikr you'n kiya hai:

كَانُوْا قَلِيْلًا مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ ﴿١٧﴾ وَبِالْاَسْحَارِ هُمْ يَسْتَغْفِرُوْنَ ﴿١٨﴾

Wo Raato'n Ko Kam Hi Sote The, Phir Wohi Raat Ke Pichle Pehro'n (sehri) Mein Uth-uth Kar Maafi Maangte The. (Surah ad-Dhaariyaat: 17-18)

Aur Surah Aale Imran mein bhi hai:

وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحَارِ

Aur Wo Raat Ki Aakhri Ghadiyo'n Mein Allah Se Maghfirat Maanga Karte Hain. (Surah Aale Imran: 17)

Aur yehi baat Sunan Tirmizi ki ek hadees mein bhi hai, jis mein Nabi ﷺ ne qubooliyat-e-dua ke auqaat bataate hue farmaya:

جَوْفِ اللَّيْلِ الْآخِرِ وَدُبُرَ الصَّلٰوةِ الْمَكْتُوْبَةِ.

"*Raat ka aakhri hissa aur farz namaz ke aakhri mein*". (Tirmizi Ma Tohfatul Ahwazi: V9 P331; Sahih Tirmizi: 2782)

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⑳ Jab Imam 'وَلَا الضَّآلِّيْنَ' kahe:

Bukhari-o-Muslim mein Hazrat Abu Huraira ﷺ se marwi hai ke Nabi-e-Akram ﷺ ne irshad farmaya:

اِذَا أَمَّنَ الْاِمَامُ فَاَمِّنُوْا فَاِنَّهُ مَنْ وَافَقَ تَأْمِيْنُهُ تَأْمِيْنَ الْمَلَآئِكَةِ غُفِرَ لَهُ تَقَدَّمَ مِنْ ذَنْبِهِ.

"*Jab imam ameen kahe to tum bhi ameen kaho, jiski ameen farishto'n ki ameen se mil gai, uske pehle tamaam gunah maaf ho gae*". (Bukhari Ma Fathul Baari: V2 P306)

Aur Sahih Muslim ki ek doosri riwayat mein ye alfaaz hain:

اِذَا قَالَ الْاِمَامُ ﴿ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ﴾ فَقُوْلُوْا: آمِيْنَ يُجِبْكُمُ اللّٰهُ.

"*Jab Imam* ﴿ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ﴾ *kahe to tum Ameen kaho. Allah tumhari dua qubool karega*". (Muslim [ba-hawaala Sahih ul Azkaar: P57])

㉑ Murg Ki Baang Sunte Waqt:

Sahih Bukhari, Sahih Muslim, Abu Dawood aur Tirmizi mein hai ke Nabi-e-Rahmat ﷺ ne irshad farmaya:

إِذَا سَمِعْتُمْ صَيَاحَ الدِّيكَةِ فَاسْأَلُوا اللهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا وَإِذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ فَتَعَوَّذُوْا بِاللهِ مِنَ الشَّيْطَانِ فَإِنَّهَا رَأَتْ شَيْطَانًا.

"*Jab tum murg ki aawaaz suno to us waqt Allah Ta'ala se fazl-o-ihsaan ki dua maanga karo. Is liye ke wo us waqt farishto'n ko dekhta hai aur jab tum gadhe ki awaaz suno to Auzubillah padha karo, kyounke wo shaitan ko dekh kar aawaaz nikalta hai*". (Muslim Ma An Nawavi: V18 P40; Sahih al-Jaame: V1 P166; Mishkat: V2 P749)

Jabke Al Adab al-Mufrad, Abu Dawood, Musnad Ahmad aur Amal bil Yaum wal Laila lil Ibne as-Sunni mein gadhe ke saath kutte ka zikr bhi hai. (Al Adab al-Mufrad: 1233-1235; Amal al-Yaum wal Laila: P307; Musnad Ahmad: V3 P306-355-356; Al Kalaam at Taiyyib Ibne Taimiyya: P113 [bi-tehqeeq Albani])

㉒ Tawaaf Ki 2 Rakato'n Ke Baad:

Jab tawaaf se faarigh ho jaae'n to muqaam-e-Ibrahim عليه السلام aur khana-e-Kaaba ko ek seedh mein apne saamne rakh kar do (2) rakat padhni zaroori hain, unke baad bhi duaae'n karni chaahiye. Nabi ﷺ ka amal-e-

Mubarak bataata hai ke ye waqt bhi waqt-e-qubooliyat hai.

㉓ Aab-e-Zam-Zam Peete hue:

Ibne Majah, Ibne Abi Shaiba, Bayhaqi aur Musnad Ahmad mein Rasool Allah ﷺ ka irshad hai:

مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ.

"*Aab-e-Zam-Zam jis (gharz aur marz ke liye) piya jaae mufeed hai*". (Silsila Ahadees: V2 P572)

Khud Nabi ﷺ se to sahih sanad ke saath aab-e-zam-zam peene ki koi dua saabit nahi. Albatta Hazrat Abdullah bin Abbas ؓ jab aab-e-zam-zam peete to Allah Ta'ala se ye dua kiya karte the:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ عِلْمًا نَّافِعًا وَّرِزْقًا وَاسِعًا وَّشِفَآءً مِّنْ كُلِّ دَاءٍ.

"*Aye Allah! Main tujhse nafa-bakhsh ilm, wasee rizq aur har bimaari se shifa maangta hoo'n*".

Is dua par mushtamil asar ya riwayat ko baaz ahle ilm ne ek sahabi ka amal saabit hone ki soorat mein zikr kiya hai. (Sahih al Azkaar: P57; Irwa al-Ghaleel: V4 P332-334; Soo-e-Haram by Muhammad Muneer Qamar [Takhreej Haafiz Abdur Rauf])

Lekin Sunan Daraqutni (V1/2/288) aur Mustadrak Haakim (V1 P473) mein waarid is dua par mushtamil asar ki sanad ko baaz deegar kibaar mohaddiseen-o-ahle ilm ne zaeef qaraar diya hai.

Mustajaab ad-Daawaat Log

Baaz logo'n ki duaae'n Allah Ta'ala umooman radd nahi karta, balke fauran hi qubool kar leta hai. Un mein se chand log darj-e-zel hain:

① Waalidain Ki Dua Aulaad Ke Haq Mein:

Al Adab al-Mufrad li Imam Bukhari, Sunan Abu Dawood, Tirmizi, Ibne Majah, Ibne Hibban aur Musnad Ahmad mein Hazrat Abu Huraira aur Hazrat Uqba bin Amir ؓ se marwi hai ke Rasool Allah ﷺ ne irshad farmaya:

ثَلَاثُ دَعْوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيْهِنَّ: دَعْوَةُ وَالِدٍ لِوَلَدِهِ.

"*3 duaae'n zaroor qubool ki jaati hain, un mein koi shak nahi (aur phir un teeno mein pehla shakhs bataaya) waalid ki dua bete ke*". (Sunan Abu Dawood [mutarjim Urdu]: V1 P569; Silsila Ahadees: V2 P147; Sahih al-Jaame: V1 P582)

② Nek Aulaad Ki Dua:

Al Adab al-Mufrad, Muslim, Abu Dawood, Tirmizi aur Nasai mein irshad-e-Nabawi ﷺ hai:

اِذَا مَاتَ الْاِنْسَانُ اِنْقَطَعَ عَمَلُهُ اِلَّا مِنْ ثَلَاثٍ: صَدَقَةٌ جَارِيَةٌ أَوْ عِلْمٌ يُنْتَفَعُ بِهِ أَوْ وَلَدٌ صَالِحٌ يَدْعُوْ لَهُ.

"*Insaan jab mar jaata hai to uske aamaal ka silsila munqata ho jaata hai. Siwaae 3 kaamo'n ke: Uska kiya hua sadqa-e-jaariya, uska choda hua wo ilm jisse faaeda uthaaya ja raha hai aur uski wo nek aulaad jo uske liye duaae'n karti hain*". (Mukhtasar Muslim: 1001; Sahih al-Jaame: V1 P199; Irwa al-Ghaleel: 1580)

Ibne Majah, Musnad Ahmad aur Musnad Bazzaar mein Hazrat Abu Huraira ؓ se marwi hai ke Allah Ta'ala insaan ke darajaat ko buland karta rehta hai aur jab insaan Allah se poochta hai ke mere darajaat kyoun buland hote ja rahe hain, halaanke mere amaal to aise nahi? Is par Allah farmata hai: "*Teri aulaad ki duao'n ke saath*". (Ibne Majah; Musnad Ahmad; Musnad Bazzaar)

③ Mazloom-o-Majboor Ki Dua:

Surah an-Naml mein irshad-e-Baari Ta'ala hai:

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ .

Bhala Kaun Majboor-o-Be-qaraar Ki Iltija Ko Qubool Karta Hai Jab Wo Usse Dua Karta Hai Aur (kaun uski) Takleef Ko Door Karta Hai. (Surah an-Nah: 62)

Ibne Majah mein Nabi ﷺ ne farmaya: "*Mazloom aadmi ki dua kabhi radd nahi ki jaati*". (Sahih Ibne Majah: V2 P231; As Sahiha: 596)

Abu Dawood-o-Tirmizi aur baaz deegar kutub mein hadees hai ke Rasool Allah ﷺ ne irshad farmaya: "*Jin aadmiyo'n ki dua ki qubooliyat mein koi shak nahi, unme se ek mazloom ki dua hai*". (Sahih Abu Dawood: V1 P386)

Aur Sahih Bukhari-o-Sahih Muslim, Abu Dawood, Tirmizi aur Nasai mein

Hazrat Abdullah bin Abbas ﷺ se marwi hai ke jab Nabi-e-Akram ﷺ ne Hazrat Maaz bin Jabal ﷺ ko Yemen rawaana farmaya to unse kaha:

اِتَّقِ دَعْوَةَ الْمَظْلُوْمِ فَاِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللّٰهِ حِجَابٌ.

"*Mazloom ki baddua se daro, kyounke isme aur Allah ke darmiyan koi rukawat-o-parda nahi hota*". (Jaame al-Usool Fee Ahadees ar Rasool ﷺ: V4 P142)

④ Musaafir Ki Dua:

Al Adab al-Mufrad, Abu Dawood, Tirmizi, Ibne Majah aur Ibne Hibban mein Rasool Allah ﷺ ka farman hai: "*Musafir ki dua ki qubooliyat mein bhi koi shak nahi (yaane musafir ki dua bahut jald qubool hoti hai)*". (Sahih al-Jaame: V1 P582; Sahih Abu Dawood: V1 P286)

⑤ Rozedaar Ki Dua:

Al Ahadees al Mukhtaara liz Ziya aur Bayhaqi mein Hazrat Anas ﷺ se marwi hai ke Rasool Allah ﷺ ne irshad farmaya:

ثَلَاثُ دَعْوَاتٍ لَا تُرَدُّ لَهُنَّ: دَعْوَةُ الْوَالِدِ لِوَلَدِهِ وَدَعْوَةُ الصَّائِمِ وَ دَعْوَةُ الْمُسَافِرِ.

"*Teen (3) duaae'n zaroor qubool hoti hain, radd nahi ki jaatee'n. Waalidain ki dua aulaad ke liye, rozedaar ki dua aur musaafir ki dua*". (Sahih al-Jaame: V1 P582; Silsila Ahadees as Sahiha: V4 P406)

Isi tarah Shobul Imaan lil Bayhaqi, Taareekh-e-Dimishq li Ibne Asaakir, Musnad Ahmad aur Ibne Hibban mein Hazrat Abu Huraira ﷺ se marwi hai ke mazloom, rozedaar, (Imam-e-aadil) aur musaafir ki dua bhi radd nahi ki jaati. (Sahih al-Jaame: V1 P182; As Sahiha: V4 P407)

⑥ Khush-haali Mein Ba-kasrat Duae'n Karne Waale Ki Dua Tangdasti Mein:

Khush-haali ke dino'n mein jo ba-kasrat duaae'n karta ho, wo jab tangdasti mein mubtala ho kar dua karega to Allah uski dua ko bhi qubool karega. Chunache Sunan Tirmizi-o-Mustadrak Haakim mein Nabi ﷺ ka irshad hai:

مَنْ سَرَّهُ أَنْ يَّسْتَجِيْبَ اللّٰهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكُرَبِ، فَلْيُكْثِرِ الدُّعَاءَ فِيْ الرَّخَاءِ.

"*Jise ye baat acchi lagti hai, ke tangdasti-o-musibat mein Allah uski dua*

qubool kare, use chaahiye ke aasoodgi-o-khush-haali mein ba-kasrat duaae'n karta rahe". (Sunan Tirmizi; Mustadrak Haakim)

⑦ Mareez (Bimaar) Ki Dua:

Sunan Kubra Bayhaqi mein Hazrat Ibne Abbas ﷺ se marfooan marwi hai ke 5 duaae'n qubool ki jaati hain. (aur usi hadees mein ek shakhs ye bhi mazkoor hai): "*Mareez yaane bimaar ki dua, yaha'n tak ke wo shifayaab ho jaae*". (Sunan Kubra lil Bayhaqi)

⑧ Aayat-e-Karima Padhkar Dua Karne Waala:

Mustajaab-ud-daawaat logo'n mein se hi aathwaa'n (8th) shakhs wo hai, jo Quran-e-Kareem mein Surah al-Ambiya ki aayat 87, yaane Hazrat Yunus علیہ السلام waali aayat-e-karima padhkar dua kare aur wo aayat ye hai:

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ ۖ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ .

Tere Siwa Koi Ibaadat Ke Laayaq Nahi, Tu Paak Hai Aur Main Qusoorwaar Hoo'n. (Surah al-Ambiya: 87)

Is silsila mein Tirmizi, Musnad Ahmad aur Mustadrak Haakim mein hai ke Nabi ﷺ ne farmaya: "*Zawa-anoon* 'ذَوَا أَنُونِ'[1] *(Yunus* علیہ السلام*) ki dua, jo unho'n ne machli ke pet mein ki thi…. Jab bhi koi musalman apni kisi zaroorat ke liye uske saath dua karta hai, to uski dua qubool ki jaati hai*". (Tirmizi; Musand Ahmad; Mustadrak Haakim)

⑨⑩ Haakim-e-Aadil Ki Dua, Allah Ka Kasrat Se Zikr Karne Waale Ki Dua:

Shobul Imaan lil Bayhaqi mein Hazrat Abu Huraira ﷺ se marwi hai ke Rasool Allah ﷺ ne irshad farmaya:

ثَلاثَةٌ لَا تُرَدُّ دُعَاءُ هُمْ: اَلذَّاكِرُ اللّٰهَ كَثِيْراً ، وَالْمَظْلُوْمُ ، وَ الْاِمَامُ الْمُقْسِطُ.

"*Teen (3) aadmiyo'n ki duaae'n radd nahi ki jaatee'n. Allah Ta'ala ka kasrat se zikr karne waale ki aur mazloom ki aur adl-o-insaaf karne waale haakim ki*". (Sahih al-Jaame: V1 P587; As Sahiha: V3 P211)

[1] T: Shadeed takleef aur bimaari mein mubtala ya ghera hua shakhs [RSB]

⑪ Apne Musalman Bhai Ki Adm Maujoodgi Mein Uske Liye Dua Karne Waale Musalman Ki Dua:

Sahih Muslim, Abu Dawood, Ibne Majah aur Musand Ahmad mein Hazrat Abu Darda ﷺ se marwi irshad-e-Nabawi ﷺ hai:

دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ ، عِندِ رَأْسِهِ مَلَكٌ مُؤَكَّلٌ، كُلَّمَا دَعَا لأَخِيهِ بِخَيْرٍ قَالَ الْمَلَكُ الْمُؤَكَّلُ بِهِ آمِينَ وَ لَكَ بِمِثْلٍ.

"*Musalman aadmi ki apne bhai ke liye ghaaibaana dua jaldi qubool hoti hai. Uske paas farishta muqarrar hota hai, jab bhi wo apne bhai ke liye bhalai ki dua karta hai to wo muwakkil farishta ameen kehta hai aur ye bhi kehta hai ke tere liye bhi aisa hi ho*". (Mukhtasar Muslim: 1882; Muslim Ma Nawavi: V17 P50; As Sahiha: V3 P326-327; Jaame al-Usool: V4 P146; Sahih al-Jaame: V1 P637)

⑫ Azaan Ka Jawab De Kar Dua Maangne Waale Ki Dua:

Abu Dawood aur Sahih Ibne Hibban mein Hazrat Abdullah bin Amr ﷺ se marwi hai ke ek aadmi ne kaha: "*Aye Allah ke paeghambar ﷺ! Azaan kehne waale ham se fazilat le jaaenge, to Nabi-e-Akram ﷺ ne farmaya:*

قُلْ كَمَا يَقُوْلُوْنَ فَإِذَا انْتَهَيْتَ فَسَلْ تُعْطَ.

"Jis tarah wo (yaane moazzin) kehte hain, tu bhi keh. Jab tu faشrigh ho to us waqt Allah Ta'ala se (dua) maang. (Tu jo maange ga) tujhe diya jaaega". (Mishkat: V1 P213 Shaikh Albani ne iski sanad ko Hasan qaraar diya hai)

⑬⑭⑮ Haaji Ki Dua, Umrah Karne Waale Ki dua, Mujahid Ki Dua:

Sunan Ibne Majah, Mojam Tabarani Kabeer aur Ibne Hibban mein Hazrat Abdullah bin Umar ﷺ se marwi hai ke Rasool Allah ﷺ ne irshad farmaya:

اَلْغَازِيُّ فِيْ سَبِيْلِ اللهِ وَالْحَاجُّ وَالْمُعْتَمِرُ وَفْدُ اللهِ، دَعَاهُمْ فَأَجَابُوْهُ. وَسَأَلُوْهُ فَأَعْطَاهُمْ.

"*Allah Ta'ala ki raah mein jihad karne, hajj-o-umrah karne waale Allah Ta'ala ke mehmaan hain. Allah ne unhe'n bulaaya to wo haazir hogae. Ab wo jo bhi Allah se maange'n wo unko dega*". (Sahih Sunan Ibne Majah: V2 P149; Sahih al-Jaame: V2 P768; As Sahiha: 182)

⑯ Rizq-e-Halaal Khaane Waala:

Wo log jin ki duaae'n qubool hoti hain, ya jinhe'n mustajaab-ud-daawaat kaha ja sakta hai, un mein se hi solahwaa'n (16th) shakhs wo hai, jo halaal rozi khaane ka iltizaam kare aur haraam se mukammal ijtinaab-o-parhez kare.

Ghair Mustajaab-ud-Daawaat Log

Baaz log wo bhi hain, jinki duaae'n qubool nahi hotee'n aur unhe'n ghair mustajab-ud-daawaat kaha ja sakta hai. Un mein se baaz to sharaait-e-qubooliyat aur aadaab-e-dua waghaira ke zimn mein zikr kar diye gae hain. Masalan

① Ghalat aqida waala mushrik shakhs.

② Ghair mukhlis-o-ghaafil dil se dua karne waala.

③ Jiski rozi halaal na ho.

④ Faraaiz-o-wajibaat-e-deen ka taarik.

Lihaaza unki tafseel dohraane ki to ab zaroorat nahi.

⑤ Badd-chalan-o-Badd-kirdaar Biwi Ka Shauhar (Daiyyoos):

Ghair mustajab-ud-daawaat logo'n mein se paachwaa'n 5th shakhs wo hai, jiski biwi ka akhlaaq-o-kirdaar aur aadaat-o-atwaar durust na ho'n. Aur wo shakhs ye sab kuch jaante hue bhi, uski islaah na kare aur tamaam bigaad ke bawajood bhi use apne ghar mein basaae rakhe. Chunache Mustadrak Haakim, Maani-ul-Aasaar lit Tahawi, Hilyatul Auliya Abu Naeem al-Firdaus Delmi aur Taareekh-e-Dimishq Ibne Asaakir mein Hazrat Abu Musa Ashari ﷺ se marwi hai ke Nabi ﷺ ne farmaya:

ثَلَاثَةٌ يَدْعُوْنَ فَلَا يُسْتَجَابُ لَهُمْ.

"*Teen (3) aadmi aise hain, ke wo dua karte hain, magar unki dua qubool nahi ki jaati*".

Un mein se pehle shakhs ka taaruf karwate hue Nabi ﷺ ne farmaya:

رَجُلٌ كَانَتْ تَحْتَهُ اِمْرَأَةٌ سَيِّئَةُ الْخُلُقِ فَلَمْ يُطَلِّقْهَا....

"*Aisa shakhs jiske ghar badd-chalan biwi ho aur wo use talaq na de*".[1]

Baaz ahadees mein aise shakhs ko (daiyyoos) qaraar diya gaya hai aur kaha gaya hai ke aisa shakhs kabhi jannat mein na ja sakega. Chunache Mojam Tabarani Kabeer mein Hazrat Ammaar ﷺ se marwi hai ke Nabi ﷺ ne farmaya:

ثَلاثَةٌ لَا يَدْخُلُوْنَ الْجَنَّةَ اَبَداً: الدَّيُّوْثُ، وَالرَّجُلَةُ مِنَ النِّسَآءِ، وَمُدْمِنُ الْخَمْرِ.

"*Teen (3) logo aise hain, ke wo kabhi jannat mein daakhil nahi honge. Daiyyoos, mardaana chaal dhal waali aurat aur aadi sharabi*". (Sahih al-Jaame: V1 P587)

Doosri hadees Mustadrak Haakim, Shobul Imaan lil Bayhaqi, Musnad Ahmad aur Al Ahadees al-Mukhtaara liz Ziya al-Maqdisi mein Hazrat Ibne Umar ﷺ se marwi hai, us mein irshad-e-Nabawi ﷺ ke alfaaz ye hain:

ثَلَاثَةٌ لَا يَدْخُلُوْنَ الْجَنَّةَ: اَلْعَاقُّ لِوَالِدَيْهِ وَالدَّيُّوْثُ وَرَجُلَةُ النِّسَآءِ.

"*Teen (3) log Jannat mein daakhil nahi honge, waalidain ka nafarman, daiyyus aur mardana chaal dhaal waali aurat*". (Sahih al-Jaame: P587)

Isi silsila ki teesri hadees Nasai, Musnad Ahmad, Mustadrak Haakim, Ibne Hibban aur Ibne Khuzaima mein Hazrat Abdullah bin Amr bin al-Aas ﷺ se marwi hai. Us mein irshad-e-Nabawi ﷺ hai:

ثَلَاثَةٌ لَا يَنْظُرُ اللّٰهُ اِلَيْهِمْ يَوْمَ الْقِيَامَةِ: اَلْعَاقُّ لِوَالِدَيْهِ وَالْمَرْأَةُ الْمُتَرَجِّلَةُ الْمُتَشَبِّهَةُ بِالرِّجَالِ وَالدَّيُّوْثُ.

"*Qiyaamat ke din Allah Ta'ala teen (3) qism ke logo'n ki taraf nazar-e-karam nahi farmaega. Waalidain ka nafarman, mardo'n se mushabahat rakhne waali mardana chaal dhal waali aurat aur daiyyoos*". (Sahih al-Jaame: V1 P589; As Sahiha: 674)

Haa'n agar kisi ke palle aisi koi aurat padh gai aur uske samjhane bujhaane se usne sacchi tauba Karli aur aainda aisi tamaam harakaat tark kar dee'n, to Allah Ghafoor ur Raheem hai. Wo saabiqa gunaho'n ko maaf kardega. Lihaaza aisi taaib[2] aurat ko talaaq dene ki zaroorat nahi aur naahi wo aadmi daiyyoos shumaar hoga. Daiyyoos to tab hai ke

[1] As Sahiha: V3 P420 H1805; Sahih al-Jaame: V1 P590 H3075

[2]

biwi mein badd-akhlaaqi-o-badd-kirdaari dekhe aur uski islaah ki bhar-poor koshish hi na kare, balke uski us haalat par razamand ho ya kam-az-kam uski islaah ki koshish na kare.

⑥ Maali Maamalaat Mein Laaparwahi Baratne Waala:

Jin logo'n ki duaae'n qubool nahi hotee'n, un mein se chatta (6th) shakhs wo hai jo maali maamalaat mein laaparwahi baratta hai. Yaane kisi ko qarz diya ya liya, magar na kisi ko gawaah banata hai, na tehreer karta hai. Kyounke aisa karne se maal zaaya hone ya ladaai jhagda paeda hone ka khadsha hota hai. Jo Ke Allah ko naapasand hai aur uske hukm ki khilaafwarzi bhi. Kyounke Surah al-Baqara ki "*Aayat-e-Daen"* mein Allah Ta'ala ne farmaya:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلٰٓى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ

Aye Imaan Waalo! Jab Tum (kisi se) Kisi Muqarrar Muddat Tak Koi Len Dain Karo, To Usey Likh Liya Karo. (Surah al-Baqara: 282)

Aur usi aayat mein aage chal kar ye bhi farmaya:

وَاسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ رِّجَالِكُمْ ۚ فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ فَرَجُلٌ وَّامْرَاَتٰنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَآءِ اَنْ تَضِلَّ اِحْدٰىهُمَا فَتُذَكِّرَ اِحْدٰىهُمَا الْاُخْرٰى

Aur Apne Mein Se Do (2) Mardo'n Ko (aise maamle ke) Gawah Kar Liya Karo, Agar Do (2) Mard Na Ho'n to Ek Mard Aur Do (2) Aurate'n Jinhe'n Tum Gawah Pasand Karo (kaafi hain) Ke Agar Un Mein Se Ek Bhool Jaae To Doosri Use Yaad Dilaaegi. (Surah al-Baqara: 282)

Aur uske aage farmaya:

وَلَا تَسْـَٔمُوْٓا اَنْ تَكْتُبُوْهُ صَغِيْرًا اَوْ كَبِيْرًا اِلٰٓى اَجَلِهٖ ۭ ذٰلِكُمْ اَقْسَطُ عِنْدَ اللّٰهِ وَاَقْوَمُ لِلشَّهَادَةِ وَاَدْنٰٓى اَلَّا تَرْتَابُوْٓا

Aur Qarz Thoda Ho Ya Ziyaada, Us (ki dastawez) Ke Likhne-likhane Mein Kaahili-o-Susti Na Karna. Ye Baat Allah Ke Nazdeek Nihayat Qareen-e-Insaaf Hai Aur Shahadat Ke Liye Bhi Ye Bahut Durust Tariqa Hai. Usse Tumhe'n Kisi Qism Ka Shak-o-Shubha Nahi Padega. (Surah al-Baqara: 282)

Aur isi aayat mein farmaya:

وَاَشْهِدُوْٓا اِذَا تَبَايَعْتُمْ

Aur Jab Khareed-o-Farokht Kiya Karo to Bhi Gawah Kar Liya Karo. (Surah al-Baqara: 282)

Gharz, is aayat mein mazkoor ahkaam ki nafarmani aur maali maamalaat mein laparwahi baratne waale ki dua ke qubool na hone ki daleel bhi wohi hadees hai jo ke Mustadrak Haakim, Maani al-Aasaar lit Tahawi, Hilyatul Auliya lil Abu Nuaim, Al Firdaus Delmi aur Tareekh-e-Dimishq li Ibne Asaakir mein Hazrat Abu Musa Ashari ﷺ se marwi hai, jis mein Nabi ﷺ ne farmaya:

ثَلَاثَةٌ يَدْعُوْنَ اللّٰهِ عَزَّوَجَلَّ فَلَا يُسْتَجَابُ لَهُمْ.

"*3 aadmi Allah azzwo jal se dua maangte hain, lekin unki duaae'n qubool nahi ki jaati (aur un 3 mein se doosra shakhs hai) aur wo aadmi jiska kisi ke zimme kuch qarz tha, magar usne us par kisi ko gawah nahi banaaya*".
(Sahih al-Jaame: V1 P590; As Sahiha: V3 P420)

⑦ Maal-o-Daulat Naa-ahl Logo'n Ke Supurd Karne Waala:

Jin logo'n ki duaae'n qubool nahi hotee'n un mein se saatwaa'n (7th) shakhs wo hai jo apna maal-o-daulat naa-ahl logo'n ke supurd karde. Aur isse muraad ek to wo shakhs hai, jiski kafaalat mein koi yateem baccha ho, jo ke saahib-e-jaaedaad ho aur wo us bacche ki jaaedaad ko uske baaligh aur samajhdaar hone se pehle hi uske supurd karde. Kyounke aisi soorat mein khadsha hai ke bacha naa-samjhi ki wajah se apna maal zaaya kardega. Yehi wajah hai ke Surah an-Nisa mein Allah Ta'ala ne bhi farmaya hai:

وَلَا تُؤْتُوا السُّفَهَآءَ اَمْوَالَكُمُ الَّتِيْ جَعَلَ اللّٰهُ لَكُمْ قِيٰمًا.

Be-aqal Logo'n Ko Apna Maal Na Do, JisKo Allah Ta'ala Ne Tumahri Guzraan[1] Ke Qaayam Rakhne Ka Zariya Banaaya Hai. (Surah an-Nisa: 5)

Aur isse agli hi aayat mein mein maal unke hawaale karne ka tariqa bataate hue farmaya:

وَابْتَلُوا الْيَتٰمٰى حَتّٰٓى اِذَا بَلَغُوا النِّكَاحَ ۚ فَاِنْ اٰنَسْتُمْ مِّنْهُمْ رُشْدًا فَادْفَعُوْٓا اِلَيْهِمْ اَمْوَالَهُمْ

Aur Yateemo'n Ko Unke Baaligh Hone Tak Sudhaarte Aur Aazmaate

1

Raho, Phir Agar Un Mein Tum Hoshiyari Aur Husn-e-tadbeer Paao to Unhe'n Unke Maal Sonp do. (Surah an-Nisa: 6)

Maal-o-daulat naa-ahl logo'n ke supurd karne waale shakhs se muraad doosra wo shakhs bhi ho sakta hai jo maaldaar ho aur kisi na-tajarbakaar shakhs ko bagharz-e-tijaarat-o-karobaar raqm dede, taake muzarabat[1] kar sake'n. Kyoun na-tajarbakaar aadmi se nuqsaan ke siwa kya tawaqqo rakhi ja sakti hai?

Aise hi naa-samajh-o-fuzool kharch logo'n ke haath mein apna maal dena bhi hai, kyounke ye bhi maali maamle mein susti ka muzaahara hai. Jisse maal zaaya ho jaane ka khatra hai aur Allah Ta'ala ne fuzool kharchi karne aur maal ko be-jaa lutaane waalo'n ko shaitaan ke bhai qaraar diya hai. Jaisa ke Surah Bani Israel mein irshad-e-Ilaahi hai:

وَلَا تُبَذِّرْ تَبْذِيْرًا ۝ اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ۭ وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ۝

Aur Israaf-o-Fuzool Kharchi Se Bacho, Be-jaa Kharch Karne Waale Shaitano'n Ke Bhai Hain Aur Shaitan Apne Rabb Ka Badaa Hi Naa-shukra Hai. (Surah an-Nah: 43)

In ayaat-e-quraniya ki tarah hi ahadees-e-nabawiya ﷺ mein bhi maal ki sahih taur par dekh-bhaal ka hukm diya gaya hai aur bataaya gaya hai ke qiyaamat ke din maali muamalaat ke baare mein baaz-purs hogi. Jaisa ke Sunan Tirmizi mein Hazrat Abdullah bin Masood ؓ se marwi irshad-e-Nabawi ﷺ hai:

لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدَ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ : عَنْ عُمُرِهِ فِيمَ أَفْنَاهُ؟ وَ عَنْ شَبَابِهِ فِيمَ أَبْلَاهُ؟ وَ عَنْ مَالِهِ مِنْ أَيْنَ اِكْتَسَبَهُ وَ فِيْمَ اَ نْفَقَهُ؟ وَ مَاذَا عَمِلَ فِيمَا عَلِمَ؟.

"*Qiyaamat ke din koi shakhs apne Rabb ke huzoor se paoo'n nahi hila sakega. Jab tak ke usse 5 cheezo'n ke baare mein baaz-purs na karli jaaegi. Uski umr ke baare mein ke use usne kaha'n fana kiya? Uski jawani ke baare mein ke wo usne kaha'n barbaad ki? Uske maal ke baare mein ke wo usne kaha'n se kamaaya aur kaha'n kharch kiya? Aur jo ilm haasil kiya, us par kitna amal kiya?*" (Sahih al-Jaame: V2 P1220; As Sahiha: 946)

[1]

Jabke Tirmizi mein hi Hazrat Abu Huraira ﷺ se marwi hadees mein 4 cheezo'n ka zikr hai, jo ke ye hain:

عَنْ عُمُرِهِ فِيْمَ أَفْنَاهُ؟ وَعَنْ عِلْمِهِ مَا فَعَلَ فِيْهِ؟ وَعَنْ مَالِهِ مِنْ أَيْنَ اِكْتَسَبَهُ وَفِيْمَ أَنْفَقَهُ؟ وَعَنْ جِسْمِهِ فِيْمَ أَبْلَاهُ؟

"*Uski umr ke baare mein ke use usne kaha'n fana kiya? Uske ilm ke baare mein ke us par usne kitna amal kiya? Aur uske maal ke baare mein ke usne wo kaha'n se kamaya aur kaha'n use kharch kiya? Aur uske jism ke baare min ke usne use kaha'n barbaad kiya?*". (Hawaala Saabiqa)

Gharz maali muamalaat mein laaparwahi karne waale ki dua bhi qubool nahi hoti. Kyounke Mustadrak Haakim, Maani al-Aasaar lit Tahaawi, Hilyatul Auliya Abu Nuaim, Al Firdaus Delmi aur Tareekh-e-Dimishq Ibne Asaakir mein marwi irshad-e-Nabawi ﷺ hai:

ثَلَاثَةٌ يَدْعُوْنَ اللّٰهَ عَزَّوَجَلَّ فَلَا يُسْتَجَابُ لَهُمْ:.

"*Teen (3) aadmi Allah Ta'ala se duaae'n maangte hain, lekin unki duaae'n qubool nahi ki jaatee'n (aur un mein se teesre shakhs ke baare mein Nabi ﷺ ne farmaya) Aur wo shakhs jisne naa-samajh-o-naa-tajarbakaar logo'n ko maal diya ho. Jabke Allah Ta'ala ne farmaya hai:*

وَلَا تُؤْتُوا السُّفَهَآءَ اَمْوَالَكُمُ الَّتِيْ جَعَلَ اللّٰهُ لَكُمْ قِيٰمًا.

Aur apne amwaal naa-samajh-o-naa-tajarbakaar logo'n ko na do". (Sahih al-Jaame: V1 P590; As Sahiha: V3 P420: Surah an-Nisa: 5)

Muqaamaat-e-Qubooliyat-e-Dua

Allah Ta'ala apne bando'n ki duaae'n to har jagah qubool farmata hai. Lekin baaz muqaamaat-e-qubooliyat-e-dua se ek khaas hi nisbat hai. Yaha'n ham aise 14 muqaamaat ka tazkira kar rahe hain, jaha'n duaae'n jald qubool hoti hain:

① Baitullah Shareef Ke Andar:

Muqaamaat-e-qubooliyat mein se pehli jagah Khana-e-Kaaba ya Baitullah Shareef hai. Sahih Muslim mein hai:

لَمَّا دَخَلَ الْبَيْتَ دَعَا فِيْ نَوَاحِيْهِ.

"*Nabi ﷺ jab baitullah shareef mein daakhil hue to Aap ﷺ ne uske*

kono'n mein duaae'n kee'n". (Sahih Muslim [ba-hawaala] Sahih al-Azkaar: P58)

Aur Muslim Shareef mein hi doosri riwayat hai:

لَمَّا دَخَلَ الْبَيْتَ دَعَا عَلٰى نَفَرٍ مِنْ قُرَيْشٍ.

"*Aap ﷺ jab khana-e-kaaba mein daakhil hue to Aap ﷺ ne quraish ke kuch logo'n ke khilaaf baddua ki*". (Hawaala Saabiqa)

Nabi ﷺ ke is amal-e-mubarak se maaloom hua ke Khana-e-Kaaba mein duaae'n qubool hoti hain aur agar kisi ko aen Khana-e-Kaaba ke andar daakhil hone ka sharf mil jaae to zeh-naseeb. Jo ab shayad sirf hukkaam-o-omara ka muqaddar hi reh gaya hai, albatta jo shakhs hateem ya hijr-ismail[1] naami neem daaere mein daakhil ho kar aur uski diwaaro'n mein golaai shuru hone se pehle hissa mein daakhil ho kar dua karle to wo bhi Khana-e-Kaaba mein daakhil shumaar hoga. Kyounke Shaikh ul Islam Ibne Taimiyya ki tehqeeq ke mutabiq baitullah shareef se lekar 7 haath tak ye hateem baitullah shareef ka hi hissa hai aur baaqi hissa jahan se diwaaro'n ki golaai shuru hoti hai, ye sirf hijr-ismail علیہ السلام hai. (Tareekh al-Kaaba Hussain Abdullah Bas Salaamah: P162; Nabzah Mukhtasar an Al Kaaba al-Musharrafa az Isam al-Humaidan: P33)

Chunache Ummul Momineen Hazrat Ayesha Siddiqa رضی اللہ عنہا se Sahih Bukhari-o-Sahih Muslim, Tirmizi, Nasai, Ibne Majah, Daarmi, Muwatta Imam Maalik, Musnad Ahmad aur Akhbaar-e-Makkah Azraqi mein marwi hai ke Nabi ﷺ ne farmaya:

"*Aye Ayesha رضی اللہ عنہا! Agar teri qaum ke log nae-nae islam na laae hote to main Kaaba ko giraa kar zameen ke baraabar kar deta aur phir se use taameer karte waqt uske 2 darwaze banaata. Ek mashriqi logo'n ke daakhil hone ke liye hota aur doosra maghribi logo'n ke liye hota aur unhe'n zameen ke baraabar banaata aur hijr (hateem) se 7 haath zameen baitullah mein shaamil kar deta*".

Wo kehti hain, ke maine arz kiya: "*Quraish ne taameer-e-kaaba ke waqt itni jagah baitullah se kyoun nikaal di thi?*"

To Nabi ﷺ ne irshad farmaya: "*Tumhari qaum ke paas kharcha kam*

[1] T:

padh gaya tha".

Maine arz kiya: "*Unho'n ne baitullah ka darwaza itna ooncha kyoun lagaaya?*"

To Nabi-e-Akram ﷺ ne farmaya: "*Taake wo jise chaahe'n khana-e-kaaba ke andar jaane ki ijaazat de'n aur jise chaahe'n na de'n*". (As Sahiha: 43; Sahih al-Jaame: 5327-5331)

Hijr-ismail عليه السلام ya hateem ki peshtar zameen ke baitullah shareef ka hi hissa hone ki wajah se hi Nabi-e-Akram ﷺ ne irshad farmaya tha ke jo hijr mein daakhil ho gaya wo goya khana-e-kaaba mein daakhil ho gaya aur jab Hazrat Ayesha رضي الله عنها ne khwahish zaahir farmai ke main baitullah mein daakhil hona chahti hoo'n to Nabi ﷺ ne unhe'n farmaya:

اُدْخُلِيْ الْحِجْرَ ، فَإِنَّهُ مِنَ الْبَيْتِ.

"*Hijr mein daakhil ho jaao, ye bhi to baitullah shareef ka hissa hi hai*". (Sunan Nasai: H2914)

Yaha'n ek wazaahat zaroori maaloom hoti hai, ke baaz riwayaat mein aaya hai ke Hazrat Ismail عليه السلام aur unki waalida Hajra عليها السلام dono usi hijri mein hi madfoon hain. Jabke wo tamaam riwayaat zaeef-o-naa-qaabil-e-hujjat hain aur agar aisa hi hota to hame'n hijr ya hateem mein chalne phirne, baithne aur namaz padhne ki ijaazat na hoti. Halaanke Hazrat Ibne Abbas رضي الله عنهما se Akhbaar-e-Makkah Azraqi mein sahih sanad se marwi hai ke unho'n ne farmaya: "*Kaaba ke parnaale ke neeche (hateem mein) namaze'n padho aur zam-zam ka paani piyo*". (Akhbaar-e-Makkah Azraqi: V1 P332)

Aur yaha'n ye baat bhi zehen mein rakhe'n ke Kaaba Shareef ke parnaale ko "*meezaab-e-rehmat*" bhi kaha jaata hai aur Akhbaar-e-Makkah Azraqi mein Imam Ataa رحمه الله ki taraf ek qaul mansoob hai, jis mein wo kehte hain ke: "*Meezaab-e-Rahmat ke neeche maangi gai dua zaroor qubool hogi aur wo aadmi gunaho'n se you'n paak ho jaaega, jaise uski maa ne aaj hi use janam diya ho*".

Lekin dua aur maghfirat waala ye asar sanad ke etebaar se zaeef aur naa-qaabil-e-istidlaal hai. (Maseer al-Gharaam Ibnul Jauzi: P269)

Is asar ke baare mein pehli baat to ye hai ke ye Nabi-e-Akram ﷺ ki hadees hai aur naahi kisi sahabi ka asar, balke ye taabai ka qaul hai aur choonke us mein Nabi ﷺ ya kisi sahabi ka waasta mazkoor hi nahi aur is tarah ki duao'n ki qubooliyat aur maghfirat-o-bakhshish ka pata dene waale ghaibi umoor ke baare mein Nabi ﷺ ke siwa kisi ka koi khabar dena sahih nahi ho sakta. Lihaaza qubooliyat-e-dua aur maghfirat-o-bakhshish waali baat to sahih nahi, albatta mizaab ke neeche namaz padhna choonke hateem-o-baitullah mein namaz padhna hai aur ye Nabi-e-Akram ﷺ ke amal-e-mubaarak se sahih ahadees mein saabit hai ke Aap ﷺ ne baitullah mein daakhil ho kar namaz padhi thi. (Tafseel ke liye dekhiye hamari kitab Muqamaat-e-Namaz, aakhri mauzoo)

②③ Safa Pahadi Par, Marwa Pahadi Par:

Sahih Muslim mein Hazrat Abu Huraira ؓ se marwi hai:

أَنَّ رَسُوْلَ اللّٰهِ ﷺ أَتَىٰ الْصَّفَا حَتّٰى نَظَرَ اِلَى الْبَيْتِ وَ رَفَعَ يَدَيْهِ وَجَعَلَ يَحْمِدُ اللّٰهَ وَيضدْعُوْهُ مَا شَآءَ اللّٰهُ أضنْ يَّدْعُوْهُ.

"*Nabi-e-Akram ﷺ safa par chadhte gae hatta ke baitullah shareef nazar aane laga, tab Aap ﷺ ne dono haath uthaakar Allah ki hamd-o-sana bayan ki aur phir jo Allah ko manzoor hua wo duaae'n kee'n*". (Muslim (ba-hawaala) Sahih ul Azkaar: 58)

Aur marwah par bhi Aap ﷺ ka safaa ki tarah hi duaae'n aur azkaar karna sahih ahadees mein warid hua hai. (Hawaala Saabeqa)

④⑤ Jamaraat-e-Sughra Ke Paas, Jamaraat-e-Wasta Ke Paas:

Sahih Bukhari shareef mein hai:

كَانَ يَرْفَعُ يَدَيْهِ عِنْدَ رَمْيِ الْجِمَارِ وَيَدْعُوْ .

"*Nabi ﷺ jamaraat par ramee karne (kankar maarne) ke baad dono haath uthakar dua karte the*". (Bukhari (ba-hawaala) SAheeh al Azkaar: 58)

Jabke maaroof-o-sahih ahadees mein mazkoor hai ke Nabi ﷺ ne jamrat-e-sughra aur jamaraat-e-wasta par ramee[1] karne ke baad ek taraf khade ho kar dua ki. Magar jamraat-e-kubra ki ramee ke baad dua karna saabit

1

nahi hai. (Muwatta Imam Maalik: V1 P407)

⑥ Masha'r al-Haraam Ke Paas:

Masha'r al-Haraam ek pahadi ka naam hai, jo ke muzdalifa mein waaqe hai. Ye pahadi sha-aair-e-islam[1] ke izhaar ke liye mashaair-e-muqaddasa mein se ek muqaddas muqaam hai. Jaha'n aaj-kal ek bahut badi masjid bhi hai. Nabi-e-Akram ﷺ ne masha'r al-haraam par wuqoof farmaya tha aur Muslim, Abu Dawood aur Nasai mein hai ke Aap ﷺ ne bhi farma diya tha:

وَقَفْتُ هَهُنَا وَجَمْعٌ و الْمُزْدَلِفَةُ كُلَّهَا مَوْقِف.

"*Maine yaha'n (masha'r al-haraam ke paas) wuqoof kiya hai, jabke ye poori waadi-e-muzdalifa jaae wuqoof hai*". (Muslim: V8 P170-196; Abu Dawood: 1905; Ibne Majah: 3074; Daarmi: V2 P45-49; Al Muntaqa li Ibne Jarood: 469; Bayhaqi: V5 P7-9; Al Muntakhab Minal Musnad li Abd bin Hameed: 1135; Soo-e-Haram: 190-293)

Is hadees ki roo se goya poora muzdalifa muqaam-e-qubooliyat-e-dua hai. Kyounke Muslim aur Sunan Arba mein Rasool Allah ﷺ ke baare mein mazkoor hai:

حَتَّى أَتَى الْمَشْعَرَ الْحَرَامَ فَاسْتَقْبَلَ الْقِبْلَةَ فَدَعَاهُ ... .

"*Aap ﷺ masha'r al haraam ke paas aae aur qibla-roo ho kar dua farmai*". (Sahih Muslim: V8 P195; Abu Dawood: 1907-1908-1936; Nisai: V5 P365)

⑦ Multazim (Hajr-e-Aswad-o-Baab-e-Kaaba Ki Darmiyani Jagah):

Abu Dawood, Ibne Majah, Daraqutni, Bayhaqi aur Musannaf Abdul Razzaq mein hai ke "*Nabi ﷺ aur Sahaba Kiraam رضی اللہ عنہم multazim ke saath chimat kar aur seene ko diwaar ke saath lagaakar aur haatho'n ko diwaar-e-kaaba par bicha kar duaae'n maangte the*". (Abu Dawood: 1898; Bayhaqi: V5 P93, 164 Ye shawaahid ki bina par Sahih hai, tafseel Soo-e-Haram: H172 az Abu Adnan Muneer Qamar ba-tehqeeq: Haafiz Abdur Rauf)

Muwatta Imam Maalik, Musannaf Abdul Razzaq aur Al Kaamil li Ibne Adee ki ek doosri riwayat mein hai:

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مَنْ دَعَا مِنْ ذِیْ حَاجَةٍ أَوْ ذِیْ غُمَّةٍ فُرِجَ عَنْهُ بِإِذْنِ اللّٰهِ.

"*Jo haajatmand ya musibat-zada yaha'n (multazim par) dua karega, wo Allah ke hukm se kushaaish-o-aafiyat*[1] *paaega*". (Muwatta Imam Maalik: V1 P224; Al Kaamil laa Ibne Adee: V4 P1641)

Jabke Imam Bayhaqi ki Sunan Kubra aur Shobul Imaan mein hai:

لَا یَلْتَزِمُ مَا بَیْنَهُمَا أَحَدٌ یَّسْأَلُ اللّٰهَ شَیْئاً اِلَّا أَعْطَاهُ اِیَّاهُ.

"*Hajr-e-aswad aur baab-e-kaaba ke darmiyan waaqe multazim par jisne jo dua ki, Allah use matlooba cheez ataa kar dega*". (Sunan Kubra Bayhaqi: V5 P164; Shobul Imaan: V7 P605; Soo-e-Haram: P264; Manaasik al Hajj wal Umrah lil Albani: P33 [Tarjuma Muneer Qamar])

⑧⑨⑩⑪⑫ Mataaf (Mataaf Ki Jagah), Masaa' (Saee Ki Jagah), Maidan-e-Arfaat, Muzdalifa, Mina:

Ye muqaamaat-e-qubooliyat-e-dua hain, kyounke in sab jagaho'n par Nabi-e-Akram ﷺ ne duaae'n ki hain.

⑬ Masjid-e-Nabawi ﷺ:

Bukhari-o-Muslim, Tirmizi-o-Nasai, Muwatta Imam Maalik aur Musnad Ahmad mein Nabi ﷺ ka irshad hai:

مَا بَیْنَ بَیْتِیْ وَ مِنْبَرِیْ رَوْضَةٌ مِّنْ رِیَاضِ الْجَنَّةِ.

"*Mere ghar aur mere mimbar ke darmiyan ka hissa* 'رَوْضَةٌ مِّنْ رِیَاضِ الْجَنَّةِ' *jannat ke bagheecho'n mein se ek bagheecha hai*". (Bukhari: 1196-1888; Muslim: V9 P162; Tirmizi: 3915-3916; Muwatta Imam Maalik: V1 P197; Sahih al-Jaame: V2 P978)

Yehi wajah hai ke Sahaba Kiraam رضی اللہ عنہم, aimma-e-salaf-o-mohaddiseen aur sulaha-o-muttaqeen-e-ummat us jagah namaze'n padhte aarahe hain aur duaae'n karte aarahe hain. Kyounke us muqaam ka 'رَوْضَةٌ الْجَنَّةِ' *Raudha tul Jannah* hona hi qubooliyat-e-dua ka waazeh sabab hai.

⑭ Masjid-e-Aqsa:

Sahih Bukhari, Sahih Muslim, Abu Dawood, Tirmizi aur Nasai mein

[1] T: (کُشائِش) Wusat, gunjaaish [RKT]

irshad-e-Nabawi ﷺ hai:

لَا تُشَدُّ الرِّحَالَ اِلَّا اِلٰی ثَلَاثَةِ مَسَاجِدَ: اَلْمَسْجِدُ الْحَرَامُ، وَمَسْجِدِیْ هٰذَا وَالْمَسْجِدُ الْأَقْصٰی.

"*3 masjido'n: Masjid-e-Haraam (Makkah Mukarrama) aur meri is Masjid (Nabawi) aur Masjid-e-Aqsa ke siwa (neki ki niyyat se) rakht-e-safar*[1] *na bandha jaae*". (Bukhari: 1189-1190; Muslim: V9 104-106-318-168; Abu Dawood: 2033; Tirmizi: 366; Nisai: V2 P37-38)

Imam Shawkani رحمۃ اللہ علیہ ne masjid-e-aqsa ki fazilat-o-jawaaz-e-ziyarat bayan karte hue likha hai ke us mein bhi dua qubool hoti hai. (Tohfa tuz Zakereen lish Shawkani)

In mazkoora 14 muqaamaat ke alaawa jaha'n bhi bande ko haajat ho, wo apne Khaliq-o-Maalik se maange, sharaait-o-aadaab aur auqaat ka lihaaz rakhe to Allah Ta'ala jald sunta aur qubool karta hai.

Dua Ke Arkaan Par Asbaab Aur Auqaat

Qaazi Ayaaz رحمۃ اللہ علیہ ne *Ash Shifa Fee Shamaail Saahib al-Istafa* ﷺ (V3 P748-749) par likha hai ke Ibne Ataa ne kaha:

لِلدُّعَاءِ أَرْكَانٌ وَأَجْنِحَةٌ وَأَسْبَابٌ وَ أَوْقَاتٌ ، فَإِنْ وَافَقَ أَرْكَانَهُ قَوِيَ وَ إِنْ وَافَقَ أَجْنِحَتَهُ طَارَ فِي السَّمَآءِ وَ إِنْ وَافَقَ مَوَاقِيْتَهُ فَازَ وَ إِنْ وَافَقَ أَسْبَابَهُ أَنْجَحَ.

فَأَرْكَانُهُ : حُضُورُ الْقَلْبِ وَالرِّقَّةُ وَالْإِسْتِكَانَةُ وَالْخَشُوعُ وَتَعَلُّقُ الْقَلْبِ بِاللهِ وَ قَطْعَةُ الْأَسْبَابِ، وَأَجْنِحَتُهُ: الصِّدْقُ وَمَوَاقِيتُهُ: الْأَسْحَارُ، وَأَسْبَابُهُ : الصَّلَوةُ عَلَى صلى الله مُحَمَّدٍ ﷺ.

"*Dua ke kuch arkaan, par, asbaab-o-zaraae aur auqaat hote hain. Agar dua ke arkaan poore ho'n, to wo quwwat-e-parwaaz ikhtiyaar kar jaati hai aur agar uske par bhi mukammal ho'n to wo asmaano'n ki taraf udhkar chali jaati hai aur agar uske auqaat bhi munaasib ho'n to kaamyaabi hogi aur agar uske asbaab bhi muyassar hue to samjho ke muraad mil gai*".

"*Uske arkaan: Huzoor-e-qalb, riqqat-o-narmi, gid-gidaahat, khushoo-o-inkisaari, Allah se qalbi lagaao aur tawakkal hain. Sidq-e-dil se dua karna, dua ke par hain. Sehri-o-neem-shabi dua ke auqaat hain aur dua*

[1] T: (رَخْتِ سَفَر) Safar ka saamaan [RKT]

ke waqt Nabi ﷺ par salaat (durood shareef) padhna, qubooliyat-e-dua ke asbaab-o-zaraae mein se hai". (Ash Shifa lil Qaazi Ayaaz: V3 P748-749 (bi sharah) li Mulla Ali Qaari)

Wassalamualaikum wa Rahmatullahi wa Barakatuh!

Abu Adnan Muhammad Muneer Qamar Nawabuddin

Tarjuman Supreme Court, Al-Khobar
Wa Daai Mutaawin Maraakiz Daawat wa Irshad
Dammam, Khobar, Dahraan, Saudi Arabia